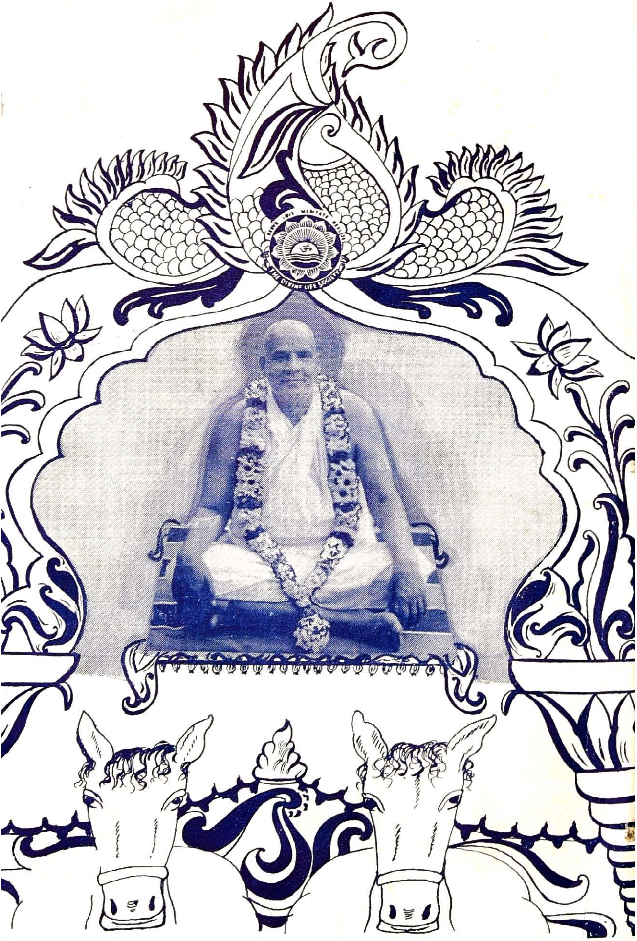
THE DIVINE LIFE SOCIETY

Bhagavad Gita Series

SRIMAD BHAGAVAD GITA

(Text, Transliteration and Translation)

BY

JAGADGURU SRI SWAMI SIVANANDA

THE MADURA TAMIL SANGAM

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ॐ

श्रीशिवानन्दस्तुतिः

तुरीयानन्दः

समाश्रये सरस्वतीं चतुर्मुखाननाश्रिताम् ।
ययैव वच्मि सद्गुरोः सदैव कीर्तिमुन्नताम् ॥

श्रीकल्याणगुणाभिपूर्णनिलयं, सौभाग्यभाग्योदयं,
श्रीकण्ठोपमतेजसं श्रितजनप्रेमास्पदं श्रीप्रदम् ।
श्रीभिर्मण्डितपादपद्मयुगलं, श्रीनाथतुल्यात्मकं
श्रीमन्तं मम देशिकेन्द्रमनिशं वन्दे शिवानन्दमोम् ॥१॥

शिष्टाचारसमाश्रितं, शिवकरं, शिष्यैर्वृतांघ्रिद्वयं,
शिक्षां तामपि दिव्यजीवनमिति प्रोक्तां ददन्तं शिवम् ।
शिष्याणां च हृदम्बुजन्मनि सदा प्रेम्णा रमन्तं परं
श्रीमन्तं मम देशिकेन्द्रमनिशं वन्दे शिवानन्दमोम् ॥२॥

पूर्णानन्द पयोनिधिं, पुरुगुणं, पूर्णेन्दुबिंबाननं,
पूर्णं मण्डलमारुणं च पुरुषं पुण्याटवीचारिणम् ।
पूर्णज्ञानकृतास्पदं च, जगतां पुण्यौघरूपं विभुं
श्रीमन्तं मम देशिकेन्द्रमनिशं वन्दे शिवानन्दमोम् ॥३॥

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PUBLISHERS' NOTE

If there is one scriptural text that Sri Swami Sivanandaji Maharaj insists that every Sadhaka should devoutly study daily, it is the Bhagavad Gita. There are three reasons for this. Firstly, the Gita is a universal scripture which applies to the followers of all religions and creeds. Secondly, it is cent per cent practical. Thirdly, Sri Swamiji's own life is an illustration of the truths of the Gita.

Sri Swami Sivananda's major work on the Gita (his elaborate commentary) has already run into several editions but is presently out of print. Spiritual aspirants all over the world were insistent that Swamiji's own Gita should be published ; this volume fulfils that need.

For the sake of those who do not know the *Nagari* script, a transliteration in roman script of the entire text has been included in this edition.

This volume, we are confident will be a constant companion of all spiritual aspirants and will be devoutly studied by every Sadhaka.

We take this opportunity of expressing our deep sense of indebtedness to Sri Om Narayananandaji Maharaj of the Divine Life Society, Rayapuram, through whose efforts alone this publication has been possible. May God bless him and all mankind !

8th September 1956
SIVANANDA JAYANTI

PUBLISHERS

SWAMI SIVANANDA
DYNAMIC YOGI OF THE HIMALAYAS

(*From "Amrit Bazaar Patrika"*, *Calcutta*)

KUPPUSWAMY (Swamiji's Name in his poorvashrama) saw the light of day on the 8th September, 1887, in a tiny village in the district of Tinnevelly, South India. Piety, nobility, courage and thirst for adventure were born with him. He gave evidences of these from his early days of childhood. His academic career was a mere walkover to him. He was at the top in everything that mattered to the schoolboy. He crowned these successes by distinguishing himself in his medical studies and while still in the first half of his twenties, was ready to face the world a qualified, full-fledged doctor.

Service the ideal :

Far off Malaya needed him ; so we find Dr. Kuppuswamy, M.B., B.S., a member of the Royal Society of Asia and of the Royal Institute of Public Health, London, setting forth on a voyage to the far-off strand and settling down there as a general practitioner.

Service of humanity was his ideal. Time was no doubt fleeting, but he left time far behind. His doors were wide open, day and night, to the ailing and the suffering. He tried to serve the poorer classes by publishing articles, describing inexpensive remedies for the most commonly prevalent kinds of ailments. Stories of his generosity and the width of his sympathies with the common man during this period are far too many to be detailed here.

Heart of Love :

This 'Heart of Love' as Kuppuswamy came to be known in the Straights Settlements, rapidly established his fame as the most kind-hearted doctor, always charitable, ever smiling and ready to serve, and thoroughly selfless. Successive promotions were looked upon and utilised only as ever-increasing opportunities for service. His spiritual evolution thus proceeded apace and a wonderful illumination came to him as a fitting climax to his ritual leanings and endeavours. Wealth,

position, fame and name—all found their proper place in the new light as mere trivialities.

Herald of Life Divine :

The renowned Civil Surgeon of Singapore suddenly threw his lucrative practice and princely living and wandered as lonely mendicant on the high roads, eventually reaching that fountain - head of wisdom—the abode of the ancient seers—the Himalayas.

The Swargashram in Rishikesh now became the scene of these spiritual endeavours, into which he threw himself up with the singleness of purpose which even today distinguishes everything he does. The nucleus of all these activities was a hospital he established, known as the Satya Sevaashram, through which he gave his best to the sick and the suffering of the locality. Between such selfless service and the most concentrated meditation, he did intense Tapascharya for over 12 years.

His Mission :

He came out of the fiery furnace, with a heart overflowing with universal love and set out with the characteristic zeal to find ways and means of awakening the world to the realities to a proper evaluation of life. These crystallised into the DIVINE LIFE SOCIETY, which he instituted in 1936, and which he has been using ever since as the vehicle of his mission. Revitalising the diseased organism of humanity is its programme ; Serve, Love, Meditate, Realise—these four words represent the corner-stones of this magnificent edifice. To say that it runs a Free School for boys and girls, a Yoga-Vedanta Forest University (the only one of its kind now existing), a Yoga Museum with rare graphs and graphic representations of several points pertaining to Adhyatmic Science, a charitable hospital where nearly a thousand patients are treated every month, a publication league through the agency of which nearly 250 publications have so far been brought out (these being mostly the works of Swamiji himself), publishes six journals, viz., the Divine Life, Wisdom Light, Health And Long Life, Branch Gazette, Yoga Vedanta (Hindi), issued every month, and Yoga Vedanta Forest University Weekly,

handles a vast volume of correspondence all over the world on various subjects, spiritual and secular to give guidance to many a faltering Sadhak, looks after the interests of the All-World Religions Federation and the All-world Sadhus' Federation with a view to bringing about a solidarity of the world—to enumerate all these and more is not to give the public adequate idea of the immense quantum of the wonderful work the Swamiji is doing through the Society. It has all to be seen to be believed. A more chronological statement of Swamiji's achievements in the self-imposed task of regenerating humanity in its various phases would fill pages of a volume and yet would be an incomplete tale.

Message of Saint Siva :

Saint Siva, the dynamic Yogi of the Himalayas, has found his God neither in thick woods nor in dark caves, but in His creation, in humanity at large. He has given an altogether new turn to religious thought by synthesising the individual inner effort of finding the Lord-in-the heart with the progressive expansion of the consciousness of cosmic unity. That is what his writings—in his own books, in the journals that the society publishes, and in the newspapers and other journals to which he contributes—all convey to all. Love, tolerance, understanding and unity are to be achieved and cultivated through a life of Devotion, Purity and Truth, in short, the Life Divine.

May he live long and be a guiding star for countless millions.

GITA IN PRACTICE

(*P. Parameswaran*)

8th September—that HOLIDAY—the Birth Day of our Guru Maharaj, which is celebrated throughout India and other parts of the world at the Headquarters and the Branches of Divine Life Society by His devotees and admirers, is here again !

Much has been written and continues to be written about the unique achievement of our Guruji, Shri Swami

Sivananda Saraswati. And what remains to be told about ONE who is already at the top of the ladder except to pray to Almighty Lord to spare him for many more years in order to guide the erring humanity !

GITA, the song of Lord has remained a mystery for almost all the people of India and abroad and it remains to be so for many of us still. Shri Swamiji has very clearly shown the world that this Great Teaching is accessible to each and every man who can reap the full benefit out of it. To understand Gita one should only look towards Swamiji and the Divine Life Society of which he is the Founder President. You can visualise Gita in practice in the life and teachings of Swamiji and his great disciples at the Society.

Every man can become a member of the Divine Life Society—be he a sinner or one belonging to the so-called low-caste. No sooner you become a member of the Society or subscribe to the magazines published by the Society, you are elevated to a position where you can stand firm and march forward towards your goal. You become aware of the significance of your life, realise your aim and work ceaselessly to achieve the same. Lack of time and convenience will never worry you. Your health will improve, your mind will be healthy and you will be a happy man pleased with your birth as a human being useful to your brethren and the nation. You will never regret for having been born as a human being !

All these are so miraculously achieved that you wonder how you have been transformed into such a being ! All your doubts and queries are cleared through the instructive and informative articles published through the various magazines by the Society, originating from the ' Magic Pen ' of Swamiji and his great disciples.

And finally you are turned to an 'Arjuna' cleared of all your doubts through the 'songs' of the 'Lord', and you are ready to perform your duties as a human being even while living in the modern world ! You need not search for your abode in the caves of Himalayas or any other place ! Here lies the greatness of Shri Swamiji !!

May He live long !

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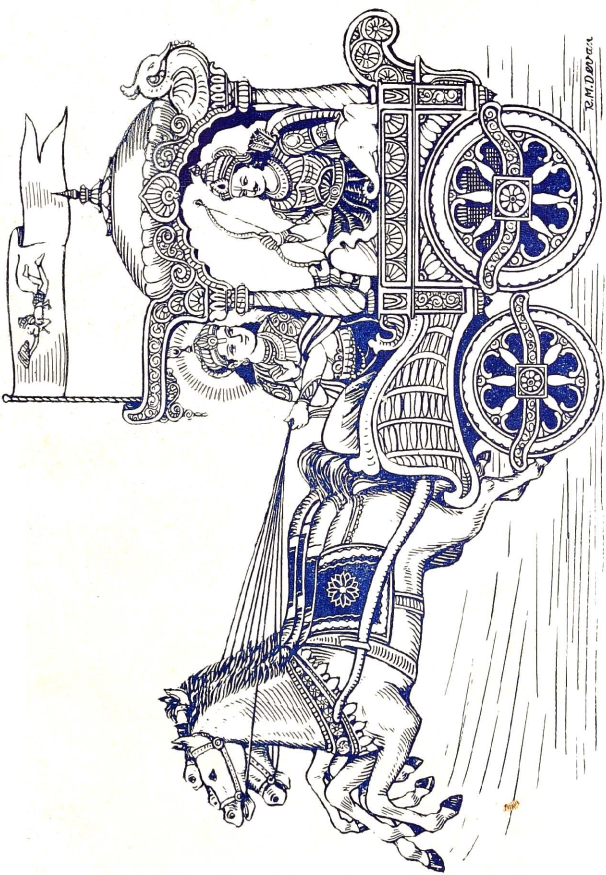

OM

॥ अथ गीतामाहात्म्यप्रारम्भः ॥

GITA MAHATMYA

श्रीगणेशाय नमः ॥ श्रीगोपालकृष्णाय नमः ॥

Prostrations to Sri Ganesha ! Prostrations to Sri Krishna, the lover of Radha !

धरोवाच ॥

भगवन् परमेशान भक्तिरव्यभिचारिणी ।
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥१॥

Dharovaacha

Bhagavan paramesaana bhaktiravyabhichaarinee ;
Praarabdham bhujyamaanasya katham bhavati he prabho.

1. Dhara (Earth) said :

O Bhagavan ! the Supreme Ishwara ! How can unflinching devotion (to Thee) arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord ?

श्रीविष्णुरुवाच ॥

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥२॥

Sri Vishnuruvaacha

Praarabdham bhujyamaano hi geetaabhyaasaratah sadaa ;
Sa muktah sa sukhee loke karmanaa nopalipyate.

2. Lord Vishnu said :

Though engaged in worldly activities one who is regular in the study of Gita, becomes free. He is not bound by Karma. He is the happy man in this world.

महापापादिपापानि गीताध्यानं करोति चेत् ।
क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमंबुवत् ॥३॥

Mahaapaapaadipaapaani geetadhyaanam karoti chet ;
Kwachit sparsam na kurvanti nalineedalam ambuvat.

3. Just as the water stains not the lotus leaf, even so, sins do not taint him who is regular in the recitation of Gita.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।
तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥४॥

Geetayaah pustakam yatra yatra paathah pravartate ;
Tatra sarvaaṇi teerthani prayaagaadeeni tatra vai.

4. All the sacred places of pilgrimage like Prayag etc., dwell in that place where the book Gita is kept and where Gita is read.

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।
गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥५॥

Sarve devaascha rishayo yoginah pannagaascha ye ;
Gopaalaa gopikaa vaapi naaradoddhava paarshadaih.

5. All Devas, Rishis, Yogins, Pannagas (divine serpents), Gopalas, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell there).

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ।
यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ।
तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥६॥

Sahaayo jaayate seeghram yatra geetaa pravartate ;
Yatra geetaavichaarascha pathanam paathanam srutam ;
Tatraaham nischitam prithvi nivasaami sadaiva hi.

6. Help comes quickly where Gita is recited and, O Earth, I dwell at all times where Gita is read, heard, taught and contemplated upon.

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमम् गृहम् ।
गीताज्ञानमुपाश्रित्य त्रींल्लोकान्पालयाम्यहम् ॥७॥

Geetaasraye'ham tishthaami geetaa me chottamam griham ;
Geetaajnaanam upaasritya treenlokaan paalayaamyaham.

7. I take refuge in Gita and Gita is my best abode. I protect the three worlds with the knowledge of Gita.

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥८॥

Geetaa me paramaa vidyaa brahmaroopaa na samsayah ;
Ardhamaatraaksharaa nityaa swaanirvaachyapadaatmikaa.

8. Gita is My highest science, which is of the form of Brahman, the Eternal, the Ardhamatra (of the Pranava OM), the ineffable splendour of the Self.

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुन ।
वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥९॥

Chidaanandena krishnena proktaa swamukhato'rjuna ;
Vedatrayee paraanandaa tatwaarthajnaanasamyutaa.

9. It was spokenby the Blessed Krishna, the all-knowing, through His own mouth to Arjuna. It contains the essence of the three Vedas, the knowledge of the Reality. It is full of Supreme Bliss.

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।
ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥१०॥

Yoashtaadasa japo nityam naro nischala maanasah ;
Jnaanasiddhim sa labhate tato yaati param padam.

10. He who recites the eighteen chapters of the Gita daily with a pure, unshaken mind, attains perfection in knowledge and reaches the highest state or supreme goal.

पाठेऽसमर्थः संपूर्णे ततोऽर्द्धं पाठमाचरेत् ।
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥११॥

Paatheasamarthah sampoorne tato'rdham paathamaacharet ;
Tadaa godaanajam punyam labhate naatra samsayah.

11. If a complete reading is not possible, even if half of it is read, he attains the benefit of giving a cow as a gift. There is no doubt about this.

त्रिभागं पठमानस्तु गंगास्नानफलं लभेत् ।
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥१२॥

Tribhaagam pathamaanastu gangaasnaanaphalam labhet ;
Shadamsam japamaanastu somayaagaphalam labhet.

12. He who recites one-third of it achieves the merit of a bath in the sacred Ganges, and who recites one-sixth part of it attains the merit of performing a Soma Yaga or sacrifice.

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥१३॥

Ekaadhyaayam tu yo nityam pathate bhaktisamyutah ;
Rudralokam avaapnoti gano bhootwaa vaset chiram.

13. That person who reads one chapter with great devotion attains to the world of Rudra and having become a Gana lives there for long years.

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
स याति नरतां यावन्मन्वंतरं वसुधरे ॥१४॥

Adhyaayam sloka paadam vaa nityam yah pathate narah ;
Sa yaati narataam yaavanmanwantaram vasundhare.

14. If one reads a chapter or even a part of a verse daily, he, O Earth, retains a human body till the end of a Manvantara (71 Mahayugas or 308,448,000 years).

गीतायाः श्लोकदशकं सप्त पंच चतुष्टयम् ।
द्वौ त्रीनेकं तदर्द्धं वा श्लोकानां यः पठेन्नरः ॥१५॥
चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥१६॥

Geetaayaah sloka dasakam sapta pancha chatushtayam ;
Dwau treen ekam tadardham vaa slokaanaam yah pathennarah
Chandralokam avaapnoti varshaanaam ayutam dhruvam ;
Geetapaathasamaayukto mrito maanushataam vrajet.

15 & 16. He who repeats even ten, seven, five, four, three, or two slokas or even one or half of it attains the Chandraloka and lives there for 10,000 years. Accustomed to the daily study of Gita the dying man comes back to life.

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।
गीतेत्युच्चार संयुक्तो म्रियमाणो गति लभेत् ॥१७॥

Geetaabhyaasam punah kritwaa labhate muktim uttamaam ;
Geetetyucchaarasamyukto mriyamaano gatim labhet.

17. By repeated study of Gita he attains Mukti. Uttering 'Gita' at the time of death one attains liberation.

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ।।१८।।

Geetaartha sravanaasakto mahaapaapayutopi vaa ;
Vaikuntham samavaapnoti vishnunaa saha modate.

18. Though full of sins, one, who is ever intent on hearing the meaning of Gita, goes to Vaikunta and rejoices with Lord Vishnu.

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ।
जीवन्मुक्तः स विज्ञेयो देहांते परमं पदम् ।।१९।।

Geetaartham dhyaayate nityam kritwaa karmaani bhoorisah;
Jeevanmuktah sa vijneyo dehaante paramam padam.

19. He who meditates on the meaning of Gita having performed lot of good actions, attains the supreme goal after death. Such a man should be known as a Jivanmukta (liberated while living).

गीतामाश्रित्य बहवो भूभुजा जनकादयः ।
निर्धूतकल्मषा लोके गीता याताः परं पदम् ।।२०।।

Geetaam aasritya bahavo bhubhujo janakaadayah ;
Nirdhootakalmashaa loke geetaa yaataah param padam.

20. Taking refuge in Gita, many kings like Janaka and others have reached the highest state or goal.

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।
वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ।।२१।।

Geetaayaah pathanam kritwaa maahaatmyam naiva yah pathet;
Vrithaa paatho bhavet tasya srama eva hyudaahritah.

21. He who fails to read the greatness of Gita having read the Gita, loses the benefit thereby and effort alone remains.

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।
स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥२२॥

Etanmaahaatmya samyuktam geetaabhyaasam karoti yah ;
Sa tatphalamavaapnoti durlabhaam gatim aapnuyaat.

22. One who studies Gita together with this glory of Gita (Mahatmyam) attains that fruit mentioned and reaches the state very difficult to be attained.

सूत उवाच ॥

माहात्म्यमेतद् गीताया मया प्रोक्तं सनातनम् ।
गीतांते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥२३॥

Suta uvaacha

Maahaatmyam etat geetaayaa mayaa proktam sanaatanam ;
Gitaante cha pathedyastu yaduktam tatphalam labhet.

23. Suta said :

This greatness or glory of Gita which is eternal as narrated by me, should be read at the end of the study of Gita and the fruits mentioned therein are obtained.

इति श्रीवराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ।

Thus ends the glory of Gita contained
in the Varaha Purana.

OM SANTI, SANTI, SANTI !

ॐ

श्रीपरमात्मने नमः ।

श्रीमद्भगवद्गीता ।

अथ करन्यासः ।

ॐ अस्य श्रीमद्भगवद्गीतामालामन्त्रस्य भगवान्वेदव्यास ऋषिः। अनुष्टुप् छन्दः । श्रीकृष्णः परमात्मा देवता ।। अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे इति बीजम् ।। सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज इति शक्तिः।। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुच इति कीलकम्।। नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक इत्यङ्गुष्ठाभ्यां नमः ।। न चैनं क्लेदयन्त्यापो न शोषयति मारुत इति तर्जनीभ्यां नमः ।। अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च इति मध्यमाभ्यां नमः ।। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातन इत्यनामिकाभ्यां नमः ।। पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रश इति कनिष्ठिकाभ्यां नमः ।। नानाविधानि दिव्यानि नानावर्णाकृतीनि च इति करतलकरपृष्ठाभ्यां नमः ।। इति करन्यासः ।। अथ हृदयादिन्यासः ।। नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक इति हृदयाय नमः ।। न चैनं क्लेदयन्त्यापो न शोषयति मारुत इति शिरसे स्वाहा ।। अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च इति शिखायै वषट् ।। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातन इति कवचाय हुम् ।। पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रश इति नेत्रत्रयाय वौषट् ।। नानाविधानि दिव्यानि नानावर्णाकृतीनि च इति अस्त्राय फट् ।। श्रीकृष्णप्रीत्यर्थे पाठे विनियोगः ।।

GITA DHYANAM

॥ गीताध्यानम् ॥

ॐ पार्थाय प्रतिबोधिता भगवता नारायणेन स्वयं
व्यासेन ग्रथिता पुराण मुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणी भगवतीमष्टादशाध्यायिनी-
मंब त्वामनुसदधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

OM paarthaaya pratibodhitaam bhagavataa naaraayanena swayam,
Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam ;
Advaitaamrita varshineem bhagavateem ashtaadasaadhyaayineem,
Amba twaam anusandadhaami bhagavadgeete bhavadweshineem.

1. Om, O Bhagavad Gita, with which Partha (Arjuna) was illumined by the Lord Narayana Himself and which was composed in the Mahabharata by the ancient Muni Vyasa—the divine Mother, the destroyer of rebirth, the showerer of the nectar of Adwaita and consisting of eighteen chapters—upon Thee O Bhagavad Gita ! O affectionate Mother ! I meditate.

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविंदायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

Namostu te vyaasa visaalabuddhe phullaravindaayata patranetra ;
Yena twayaa bhaarata taila poornah prajwaalito jnaanamayah pradeepah.

2. Salutations unto thee, O Vyasa of broad intellect and with eyes large like the petals of full blown lotuses, by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

Prapanna paarijaataaya totravetraika paanaye ;
Jnaanamudraaya krishnaaya geetamrita duhe namah.

3. Salutations to Krishna, the Parijata or the Kalpataru, the bestower of desires for those who take refuge in Him, the holder of the whip in one hand, the holder of Jnanamudra, the milker of the Gita nectar.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

Sarvopanishado gaavo dogdhaa gopaalanandanah ;
Paartho vatsah sudheer bhoktaa dugdham geetaamritam mahat.

4. All the Upanishads are the cows, the Milker is the Delighter of Nanda ; Partha (Arjuna) is the calf, men of purified intellect are the drinkers ; the milk is the great nectar of the Gita.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वंदे जगद्गुरुम् ॥५॥

Vasudevasutam devam kamsachaanooramardanam ;
Devakee paramaanandam krishnam vande jagadgurum.

5. I salute Krishna, the Guru (teacher) of the world, the God, the son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki.

भीष्मद्रोणतटा जयद्रथजला गांधारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोर मकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाडवै रणनदी कैवर्तकः केशवः ॥६॥

Bheeshmadronatataa jayadratha jalaa gaandhaaraneelotpalaa;
Salya graahavatee kripena vahani karnena velaakulaa ;
Aswathaama vikarna ghora makaraa duryodhanaavartini
Sotteernaa khalu paandavai rananadee kaivartakah kesavah.

6. With Kesava as the helmsman, verily was crossed by the Pandavas the battle-river whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue-lotus was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billows were Karna, whose terrible alligators were Aswathama and Vikarna, whose whirlpool was Duryodhana.

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथा संबोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपंकजं कलिमलप्रध्वंसि नः श्रेयसे ॥७॥

Paaraasarya vachah sarojam amalam geetaarthagandhotkatam;
Naanaakhyaanakakesaram harikatha sambodhanaabodhitam;
Loke sajjanashatpadair aharahah pepeeyamaanam mudaa;
Bhooyad bhaaratapankajam kalimala pradhwamsi nah sreyase.

7. May this lotus of the Mahabharata, born in the lake of the words of the son of Parasarya (Vyasa), sweet with the fragrance of the meaning of Gita, with many stories as its stamens, fully opened by the discourses on Hari, the destroyer of the stains of Kali, and drunk joyously by the bees of good men in the world day by day, become the bestower of good to us.

मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
यत्कृपा तमहं वंदे परमानन्द माधवम् ॥८॥

Mookam karoti vaachaalam pangum langhayate girim ;
Yatkripaa tamaham vande paramaananda maadhavam.

8. I salute that Madhava, the supreme bliss, whose grace makes the dumb man eloquent and the cripple cross mountains.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वंति दिव्यैः स्तवै-
र्वेदैः सांगपदक्रमोपनिषदैर्गायंति य सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यति यं योगिनो
यस्यांत न विदुःसुरासुरगणा देवाय तस्मै नमः ॥९॥
इति ध्यानम् ॥

Yam brahmaa varunendıarudra marutah stunwanti divyaih stavaih ;
Vedaıh saangapadakramopanıshadair gaayantı yam saama-gaah ;
Dhyaanaavasthita tadgatena manasaa pasyantı yam yogıno ;
Yasyaantam na vıduh suraasura ganaa devaaya tasmaı namah.

9. Salutations to that God whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns ; whom the Sama chanters sing by Vedas and their Angas, in the Pada and Krama methods and by the Upanishads, whom Yogis see with their minds absorbed in Him through meditation, and whose end the hosts of Devas and Asuras know not.

HARIH OM TAT SAT !

ॐ

श्रीपरमात्मने नमः ।

अथ श्रीमद्भगवद्गीता

SRIMAD BHAGAVAD GITA

अथ प्रथमोऽध्यायः ।

FIRST DISCOURSE

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥१॥

Dhritaraashtra uvaacha

Dharmakshetre kurukshetre samavetaa yuyutsavah ;
Maamakaah paandavaaschaiva kim akurvata sanjaya.

1. Dhritarashtra said :—

What did Pandavas and also my people do when they assembled together on the holy plain of Kurukshetra, desirous to fight, O Sanjaya ?

संजय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२॥

Sanjaya uvaacha

Drishtwaa tu paandavaaneekam vyudham duryodhanastada ;
Aachaaryam upasamgamya raajaa vachanam abraveet.

2. Sanjaya said :—

Having seen the army of the Pandavas drawn in battle-array the Raja Duryodhana then approached his teacher (Drona) and spoke these words.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

Pasyaitaam paanduputraanaam aachaarya mahateem chamoom ;
Vyudham dhrupadaputrena tava sishyena dheemataa:

3. " Behold, O Teacher ! this mighty army of the sons of Pandu, arrayed by the son of Drupada, thy wise disciple.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

Atra sooraa maheshwaasaa bheemaarjuna samaa yudhi ;
Yuyudhano viraatascha drupadascha mahaarathah.

4. " Here are heroes, mighty archers, equal in battle to Bhima and Arjuna, Yuyudhana, Virata and Drupada of the great car.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥

Drishtaketus chekitaanah kaasiraajascha veeryavaan ;
Purujit kunti-bhojascha saibyascha narapungavah.

5. " Drishtaketu, Chekitana and the valiant king of Kasi, Purujit and Kuntibhoja and Saibya, the best of men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

Yudhaamanyuscha vikraanta uttamaujaascha veeryavaan ;
Saubhadro draupadeyaascha sarva eva mahaarathaah.

6. " The strong Yudhamanyu and the brave Uttamaujas, the son of Subhadra (Abhimanyu, the son of Subhadra and Arjuna) and the sons of Draupadi, all of great cars.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

Asmaakam tu visishtaa ye taan nibodha dwijottama ;
Naayakaa mama sainyasya samjnartham taan braveemi te.

7. "Know also, O best among the twice-born! the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to thee for thy information.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८॥

Bhavaan bheeshmascha karnascha kripascha samitinjayah ;
Aswaththaamaa vikarnascha saumadattis tathaiva cha.

8. "Thyself and Bhishma, and Karna and also Kripa, the victorious in war; Aswathama, Vikarna and also Jayadratha, the son of Somadatta.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

Anye cha bahavah sooraa madarthe tyaktajeevitaah ;
Naanaasastrapraharanaah sarve yuddhavisaaradaah.

9. "And many other heroes also who have given up their lives for my sake, armed with various weapons and missiles all well-skilled in battle.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

Aparyaaptam tad asmaakam balam bheeshmabhirakshitam ;
Paryaaptam twidam etesham balam bheemaabhirakshitam.

10. "This army of ours marshalled by Bhishma is insufficient whereas that army of theirs marshalled by Bhima is sufficient.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

Ayaneshu cha sarveshu yathaabhaagam avasthitaah ;
Bheeshmam evaabhirakshantu bhavantah sarva eva hi.

11. "Therefore do ye all, stationed in your respective position in the several divisions of the army, support Bhishma alone."

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

Tasya sanjanayan harsham kuruvriddhah pitaamahah ;
Simhanaadam vindyocchaih sankham dadhmau prataapavaan.

12. His glorious grandsire (Bhishma) the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion-roar and blew his conch.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

Tatah sankhaascha bheryascha panavaanaka gomukhaah ;
Sahasaivabhyahanyanta sa sabdastumulo'bhavat.

13. Then (following Bhishma) conches and kettle-drums, tabors, drums and cow-horns blared forth quite suddenly (from the Kaurava side) and the sound was tremendous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

Tatah svetair hayair yukte mahati syandane sthitau ;
Maadhavah paandavaschaiva divyau sankhau pradadhmatuh.

14. Then, also, Madhava and the son of Pandu, seated in their magnificent chariot, yoked with white horses, blew their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

Paanchajanyam hrishikeso devadattam dhananjayah ;
Paundram dadhmau mahaasankham bheemakarmaa vrikodarah.

15. Hrishikesa blew the Panchajanya and Dhananjaya (Arjuna) blew the Devadatta and Vrikodara (Bhima), the doer of terrible deeds, blew his great conch, Poundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

Anantavijayam raajaa kuntee-putro yudhishthirah ;
Nakulah sahadevascha sughoshamanipushpakau.

16. The king Yudhistira, the son of Kunti, blew the Anantavijaya ; Nakula and Sahadeva blew the Sughosa and the Manipushpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

Kaasyascha parameshwaasah sikhandee cha mahaarathah ;
Drishtadyumno viratascha saatyakischaaparaajitah.

17. The king of Kasi, an excellent archer, Sikhandi, the mighty car-warrior, Dhristadyumna and Virata and Saatyaki, the unconquered ;

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥१८॥

Drupado draupadeyaascha saravasah prithiveepate ;
Saubhadrascha mahaabaahuh sankhaan dadhmuh prithakprithak.

18. Drupada and the sons of Draupadi, O Lord of Earth, and the son of Subhadra, the mighty armed, all together blew their respective conches.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥

Sa ghosho dhaartaraashtraanaam hridayaani vyadaarayat ;
Nabhascha prithiveem chaiva tumulo vyanunaadayan.

19. That tumultuous sound rent the hearts of (the people) Dritharashtra's party, making both heaven and earth resound.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥२०॥

Atha vyavasthithaan drishtwaa dhaartharaashtraan kapi-dhwajah;
Pravritte sastrasampaate dhanur udyamya paandavah.

20. Then, seeing the people of Dhritharashtra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose ensign was a monkey, took up his bow.

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

Hrisheekesam tadaa vaakyamidamaaha maheepate ;

Arjuna uvaacha

Senayor ubhayormadhye ratham sthaapaya me Achyuta.

21. Arjuna said :
(Then the son of Pandu) said these words to Krishna (Hrishikesha), " O Lord of earth, in the midst between the two armies, place my chariot, O Achyuta !

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ।।२२।।

Yaavad etaan nireekshe'ham yoddhukaamaan avasthitaan,
Kair mayaa saha yodhavyam asmin ranasamudyame.

22. So that I may behold those who stand here desirous to fight and know with whom I must fight on this eve of battle.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ।।२३।।

Yotsyamaanaan avekshe'ham ya ete'tra samaagataah ;
Dhaartaraashtrasya durbuddher yuddhe priyachikeershavah.

23. For I desire to observe those who are assembled here for fight wishing to please in battle the evil-minded son of Dhritarashtra.

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ।।२४।।

Sanjaya uvaacha

Evamukto hrishikeso gudaakesena bharata ;
Senayor ubhayormadhye sthaapayitwa rathottamam.

24. Sanjaya said :
Thus addressed by Gudakesha, Hrishikesha, O Bharata, having stationed that best of chariots in the midst between the two armies;

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ।।२५।।

Bheeshmadronapramukhatah sarvesham cha maheekshitaam ;
Uvaacha paartha pasyaitaan samavetaan kuroon iti.

25. In front of Bhishma and Drona, and all the rulers of earth said : " O Partha (son of Pritha) behold these Kurus gathered together."

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥२६॥

Tatraapasyat sthitaan paarthah pitrin atha pitamahaan ;
Aachaaryaan maatulaan bhraatrun putraan pautraan sakhims-tatha.

26. Then saw Partha stationed there armies, fathers and grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and friends too;

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥

Svasuraan suhridaschaiva senayor ubhayor api ;
Taan sameekshya sa kaunteyah sarvaan bandhoon avasthitaan.

27. Fathers-in-law, and friends also in both armies. Then the son of Kunti, seeing all these kinsmen thus standing arrayed,

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

Kripayaa parayaavishto visheedannidam abraveet ;

Arjuna uvaacha

Drishtwemam swajanam krishna yuyutsum samupasthitam.

28. Spoke sorrowfully, filled with deep pity,

Arjuna said :

Seeing these my kinsmen, O Krishna, arrayed eager to fight,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥

Seedanti mama gaatraani mukham cha parisushyati;
Vepathuscha sareere me romaharshascha jaayate.

29. My limbs fail and my mouth is parched up, my body quivers and my hair stands on end.

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

Gaandeevam sramsate hastaat twak chaiva paridahyate,
Na cha saknomyavasthatum bhramateeva cha me manah.

30. The (bow) Gandiva slips from my hand, and my skin burns all over ; I am also unable to stand and my mind is whirling round as it were.

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

Nimittaani cha pasyaami vipareetaani kesava ;
Na cha sreyo'nupasyaami hatwaa swajanam aahave.

31. And I see adverse omens, O Kesava, nor do I see any good from killing my kinsmen in battle.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

Na kangkshe vijayam krishna na cha raajyam sukhaani cha
Kim no raajyena govinda kim bhogair jeevitena vaa.

32. For I desire not victory, O Krishna, nor kingdom nor pleasures. Of what avail is dominion to us, O Govinda ? Of what avail are pleasures and even life ?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।।३३।।

Yeshaam arthe kaankshitam no raajyam bhogaah sukhaani cha;
Ta ime avasthitaa yuddhe praanamstyaktwaa dhanaani cha.

33. They for whose sake we desire kingdom, enjoyments and pleasures stand here in battle, having renounced life and wealth :

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।।३४।।

Aachaaryaah pitarah putraastathaiva cha pitaamahaah ;
Maatulaah swasurah pautrah syaalaah sambandhinas tatha.

34. Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers and other relatives ;

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।।३५।।

Etan na hantum icchaami ghnato'p madhusoodana ;
Api trailokya raajyasya heth kim nu maheekrite.

35. These I do not wish to kill, though they kill me, O Madhusudana, even for the sake of dominion over the three worlds, how much less for the sake of earth.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ।।३६।।

Nihatya dhaartaraashtraan nah kaa preetih syaaj janaar-dana ;
Paapam evasrayed asmaan hatwaitaan aatataayinah.

36. Killing these sons of Dhritarashtra, what pleasure can be ours, O Janardana ? Sin only will take hold of us by killing these felons.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

Tasman naarha vayam hantum dhaartraashtraan swabaan-dhavaan ;
Swajanam hi katham hatwa sukhinah syaama maadhava.

37. Therefore we should not kill the sons of Dhritarashtra, our relatives ; for how can we be happy by killing our own people, O Madhava ?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

Yadyapyete na pasyanti lobhopahata chetasah ;
Kulakshayakritam dosham mitradrohe cha paatakam.

38. Though these, with intelligence overpowered by greed, see no evil in the destruction of families, and no sin in hostility to friends,

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

Katham na jneyam asmaabhih paapaad asmaan nivartitum ;
Kulakshayakritam dosham prapasyadbhir janaardana.

39. Why soluld not we, who clearly see evil in the destruction of family, learn to turn away from this sin, O Janardana ?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

Kulakshaye pranasyanti kuladharmah sanaatanaah ;
Dharme nashte kulam kritsnam adharm o'bhibhavatyuta.

40. In the destruction of a family the immemorial religious rites of that family perish ; on the destruction of spirituality, impiety overcomes the whole family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

Adharmaabhibhavaat krishna pradushyanti kulastriyah ;
Streeshu dushtaasu vaarshneya jaayate varnasankarah.

41. By the prevalence of impiety, O Krishna, women of the family become corrupt ; and women being corrupted, O Varshneya (descendant of Vrishni), there arises intermingling of castes (Varnasankara).

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

Sankaro narakaayaiva kulaghnaanaam kulasya cha ;
Patanti pitaro hyeshaam luptapindodakakriyaah.

42. Confusion of castes leads to hell the slayers of the family and the family ; for their forefathers fall, deprived of the offerings of Pinda (rice-ball) and water (libations).

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

Doshair etaih kulaghnaanaam varnasankarakaarakaih ;
Utsaadyante jaatidharmaah kuladharmaascha saaswataah.

43. By these evil deeds of the destroyers of the family which cause confusion of castes, the eternal religious rites of the caste and family are destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

Utsanna kuladharmaanaam manushyaanaam janaardana ;
Narake niyatam vaaso bhavateetyanususruma.

44. We have heard, O Janardana, that inevitable is the dwelling in hell of those men in whose families the religious practices have been destroyed.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

Aho bata mahat paapam kartum vyavasitaa vayam ;
Yadraajya sukha lobhena hantum swajanam udyataah.

45. Alas ! we are involved in a great sin, in that we are prepared to kill our kinsmen, from greed of the pleasures of a kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

Yadi maam aprateekaaram asastram sastrapaanayah ;
Dhaartaraashtraa rane hanyus taanme kshemataram bhavet.

46. If the sons of Dhritatashtra, weapons-in-hand slay me, unresisting and unarmed, in the battle, that would be better for me.

संजय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

Sanjaya uvaacha

Evamuktwaarjunah sankhye rathopastha upaavisat ;
Visrijya sasaram chaapam sokasamvignamaanasah.

47. Sanjaya said :

Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with his mind distressed with sorrow.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविषाद-
योगो नाम प्रथमोऽध्यायः ॥१॥

Thus ends, in the Upanishads of the glorious Bhagavad Gita, the science of the eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the first chapter entitled :

"THE YOGA OF THE DESPONDENCY OF ARJUNA."

अथ द्वितियोऽध्यायः ।

SECOND DISCOURSE

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

Sanjaya uvaacha

Tam tatha kripayaavishtam asrupoornaakulekshanam ;
Visheedantam idam vaakyam uvaacha madhusudanah.

1. To him who was thus overcome with pity and despondent, and whose eyes were full of tears and agitated, Madhusudana (the destroyer of Madhu) spoke these words.

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

Sri Bhagavan uvaacha

Kutastwa kasmalam idam vishame samupasthitam ;
Anaaryajushtam aswargyam akeertikaram arjuna.

2. The Blessed Lord said :

Whence is this perilous strait come upon thee, this dejection, unworthy, heaven-excluding, disgraceful, O Arjuna ?

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥३॥

Klaibyam ma sma gamah paartha naitat twayyupapadyate ;
Kshudram hridaya daurbalyam tyaktwottishtha paramtapa.

3. Yield not to impotence, O Partha ! (O son of Pritha): It does not befit thee. Cast off this mean weakness of heart ! Stand up O Parantapa ! (O scorcher of foes).

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रति योत्स्यामि पूजार्हाविरिसूदन ।।४।।

Arjuna uvaacha

Katham bhishmam aham sankhye dronam cha madhusudana ;
Ishubhih pratiyotsyaami poojaarhavarisudana.

4. Arjuna said :

How O Madhusudana, shall I in battle fight with arrows against Bhishma and Drona who are worthy to be worshipped, O destroyer of enemies ?

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान्रुधिरप्रदिग्धान् ।।५।।

Guroon ahatwaa hi mahaanubhaavaan
Sreyo bhoktum bhaikshyam apeeha loke ;
Hatwaarthakaamaamstu guroon ihaiva
Bhunjeeya bhogaan rudhirapradigdhaan.

5. Better indeed in this world to eat even alms than to slay the most noble (Guru) teachers. But if I kill them even in this world, all my enjoyments of wealth and desires will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ।।६।।

Na chaitad vidmah kataran no gareeyo
Yadwaa jayema yadi vaa no jayeyuh ;
Yaan eva hatwaa na jijeevishaamas
Te'vasthitaah pramukhe dhaartarhshtraah.

6. I can hardly tell which will be better, that we should conquer them, or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

Kaarpanyadoshopahataswabhaavah
Pricchaami twaam dharmasammudha chetah ;
Yacchreyah syaan nischitam broohi tanme
Sishyaste'ham saadhi maam twaam prapannam.

7. My heart is overpowered by the taint of pity ; my mind is confused as to duty. I ask thee. Tell me decisively what is good for me. I am thy disciple. Instruct me who has taken refuge in Thee.

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥८॥

Nahi prapasyaami mamaapanudyat
Yacchokam ucchoshanam indriyaanaam ;
Avaapya bhoomaavasapatnam riddham
Raajyam suraanaam api chaadhipatyam.

8. I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled kingdom on earth or even Lordship over the Gods.

संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

Sanjaya uvaacha

Evam uktwaa hriskeekesam gudaakesah parantapah ;
Na yotsya iti govindam uktwaa tooshneem babhoova ha.

9. Sanjaya said :

Having spoken thus to Hrishikesha (the Lord of the senses) Gudakesha, the destroyer of foes, said to Govinda : "I will not fight" and became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

Tam uvaacha hrishikeesah prahasanniva bhaarata ;
Senayor ubhayor madhye visheedantam idam vachah.

10. To him who was despondent in the midst of the two armies, Hrishikesha, as if smiling, O Bharata, spoke these words.

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

Sri Bhagavan uvaacha

Asochyaan anvasochastwam prajnavaadaamscha bhaashase ;
Gataasoon agataasoomscha naanusochanti panditaah.

11. The Blessed Lord said :

Thou hast grieved for those that should not be grieved for, yet thou speakest words of wisdom. The wise grieve never for the living nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

Na twevaaham jaalu naasam na twam neme janaadhipaah ;
Nachaiva na bhavishyaamah sarve vayam atah param.

12. Nor at any time indeed was I not, nor thou, nor these rulers of men, nor verily shall we ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

Dehino'smin yathaa dehe kaumaaram yauvanam jaraa ;
Tatha dehaantara praaptir dheeras tatra na muhyati.

13. Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body ; the firm man does not grieve thereat.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

Maatraasparsaastu kaunteya seetoshnasukhaduhkhadaah ;
Aagamaapaayino'nityaas taamstitikshaswa bhaarata.

14. The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain have a beginning and an end ; they are impermanent, bear them bravely, O Bharata.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

Yam hi na vyathayantyete purusham purusharshabha ;
Samaduhkha sukham dheeram soamrutatwaaya kalpate.

15. That firm man whom, surely, these afflict not, O chief among men, to whom pleasure and pain are same, is fit for immortality.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ।।१६।।

Naasato vidyate bhaavo naabhavo vidyate satah ;
Ubhayorapi drishtontastwanayos tattwadarshibhih.

16. The unreal hath no being ; there is no non-being of the real ; the Truth about both has been seen by the knowers of the Truth (or the seers of the Essence).

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ।।१७।।

Avinaashi tu tad viddhi yena sarvam idam tatam ;
Vinaasam avyayasyaasya na kaschit kartum arhati.

17. Know That to be indestructible by whom all this is pervaded. None can cause the destruction of That—the Imperishable.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ।।१८।।

Antavanta ime dehaa nityasyoktaah sareerinah ;
Anaasino' prameyasya tasmad yudhyaswa bhaarata.

18. These bodies of the embodied Self, who is eternal, indestructible, immeasurable are said to have an end. Therefore fight, O Bharata.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ।।१९।।

Ya enam vetti hantaaram yaschainam manyate hatam ;
Ubhau tau na vijaaneeto naayam hanti na hanyate.

19. He who takes the Self to be slayer and he who thinks he is slain, neither of these knows. He slays not nor is He slain.

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२०॥

Na jaayate mriyate vaa kadaachit
Naayam bhootwaa bhavitaa vaa na bhooyah ;
Ajo nityah saaswato'yam puraano
Na hanyate hanyamaane sareere.

20. He is not born, nor does He ever die ; after having been, He again ceases not to be; unborn, eternal, changeless and ancient he is not killed when the body is killed.

वेदाविनाशिनं नित्यं य एनमजमव्ययं ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

Vedaavinaasinam nityam ya enam ajam avyayam ;
Katham sa purushah paartha kam ghaatayati hanti kam.

21. Who so knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay, O Partha or cause to be slain ?

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२२॥

Vaasaamsi jeernaani yatha vihaaya
Navaani grihnaati naro'paraani ;
Tatha sareeraani vihaaya jeernaan-
Yanyaani samyaati navaani dehi.

22. Just as a man casts off worn out clothes and puts on new ones, so also the embodied Self casts off worn out bodies and enters others which are new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ।।२३।।

Nainam chindanti sastraani nainam dahati paavakah ;
Na chainam kledayantyaapo na soshayati maarutah.

23. Weapons cut Him not, fire burns Him not, water wets Him not, wind dries Him not.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ।।२४।।

Acchedyo'yam adaahyo'yam akledyo' soshya eva cha ;
Nityah sarvagatah sthaanur achaloyam sanaatanah.

24. This Self cannot be cut, nor burnt, nor wetted, nor dried up. He is eternal, all-pervading, stable, immovable and ancient.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ।।२५।।

Avyakto'yam achintyo'yamavikaaryo'yam uchyate ;
Tasmaad evam viditwainam naanusochitum arhasi.

25. This Self is said to be unmanifested, unthinkable and un-changeable. Therefore knowing this to be such, thou shouldst not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ।।२६।।

Atha chainam nityajaatam nityam vaa manyase mritam ;
Tathapi twam mahaabaaho naivam sochitum arhasi.

26. But even if thou thinkest of Him as being constantly born and constantly dying, even then, O mighty-armed, thou shouldst not grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

Jaatasya hi dhruvo mrityur dhruvam janma mritasya cha ;
Tasmaad aparihaarye'rthe na twam sochitum arhasi.

27. For certain is death for the born, and certain is birth for the dead ; therefore over the inevitable thou shouldst not grieve.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

Avyaktaadeeni bhootaani vyaktamadhyaani bhaarata ;
Avyakta nidhanaanyeva tatra kaa paridevanaa.

28. Beings are unmanifested in their beginning, manifested in their middle state, O Bharata and unmanifested again in their end. What is there then to grieve about ?

आश्चर्यवत्पश्यति कश्चिदेन-
मार्श्चयवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

Aascharyavat pasyati kaschid enam
Aascharyavad vadati tathaiva chaanyah ;
Aaascharyavat chainam anyah srinoti
Srutwaapyenam veda na chaiva kaschit.

29. One sees Him as a wonder ; another speaks of Him as a wonder ; another hears of Him as a wonder ; yet having heard none understands Him at all.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

Dehi nityam avadhyo'yam dehe sarvasya bhaarata ;
Tasmaat sarvaani bhootaani na twam sochitum arhasi.

30. This, the Indweller in the body of everyone is ever indestructible, O Bharata ; therefore thou shouldst not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

Swadharmam api chaavekshya na vikampitum arhasi ;
Dharmyaddhi yuddhac chreyo'nyat kshatriyasya na vidyate.

31. Further, looking at thine own duty thou oughtest not to waver, for there is nothing higher for a Kshatriya than a righteous war.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

Yadricchayaa chopapannam swargadwaaram apaavritam ;
Sukhinah kshatriyaah paartha labhante yuddham eedrisam.

32. Happy are the Kshatriyas, O Partha ! who are called to fight in such a battle, that comes of itself as an open door to heaven.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

Atha chettwam imam dharmyam samgraamam na karishyasi ;
Tatah swadharmam keertim cha hitwaa paapam avaapsyasi.

33. But if thou wilt not carry this righteous warfare, then, having abandoned thine own duty and fame, thou shalt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

Akeertim chaapi bhootaani kathayishyanti te'vyayaam ;
Sambhaavitasya chaakeertir maranaad atirichyate.

34. People too, will recount thy everlasting dishonour and to one who has been honoured, dishonour is more than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

Bhayaad ranaad uparatam mamsyante twaam mahaarathaah ;
Yeshaam cha twam bahumato bhootwaa yaasyasi laaghavam.

35. The great car-warriors will think that thou has withdrawn from the battle through fear ; and thou will be lightly held by them who have thought much of thee.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

Avaachyavaadamscha bahuun vadishyanti tavaahitaah ;
Nindantastava saamarthyam tato duhkhataram nu kim.

36. Thy enemies also, cavilling at thy power, will speak many abusive words. What is more painful than this ?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

Hato vaa praapsyasi swargam jitwaa vaa bhokshyase maheem;
Tasmad uttishtha kaunteya yuddhaaya kritanischayah.

37. Slain, thou wilt obtain heaven ; victorious thou wilt enjoy the earth ; therefore stand up, O son of Kunti, resolved to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

Sukhaduhkhe same kritwaa laabhaalaabhau jayaajayau ;
Tato yuddhaaya yujyaswa naivam paapamavaapsyasi.

38. Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle ; thus thou shalt not incur sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

Eshaa te'bhihitaa saankhye buddhir yoge twimaam srinu ;
Budhyaa yukto yayaa paartha karma bandham prahaasyasi.

39. This, which has been taught to thee, is wisdom concerning Yoga, endued with which O Partha, thou shalt cast off the bonds of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०

Nehaabhikramanaaso'sti pratyavaay
Swalpam apyasya dharmasya traay

40. In this, there is no loss of effo
(production of contrary results or
little of this knowledge (even a li
protects one from great fear.

व्यवसायात्मिका बुद्धिरेकेह
बहुशाखा ह्यनन्ताश्च बुद्धय

Vyavasaayaatmikaa budd
Bahusaakhaa hyanantaas

41. Here, O joy of
pointed determination ;
the thoughts of the ir

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥

Yaam imaam pushpitaam vaacham pravadantyavipaschitah;
Vedavaadarataah paartha naanyad asteeti vaadinah.

42. Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of the Vedas, O Partha, saying, "There is nothing else."

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥

Kaamaatmaanah swargaparaa janmakarmaphalapradaam;
Kriyaavisesha bahulaam bhogaiswarya gatim prati.

43. Full of desires, having heaven as their goal they utter a speech which promises birth as the reward of actions and prescribe various specific actions for the attainment of pleasure and lordship.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

Bhogaiswarya prasaktaanaam tayapahritachetasaam;
atmika buddhih samaadhau na vidheeyate.

se who are attached to pleasure and Lordship, drawn away by such teaching, is not formed reason which is steadily bent on meditation

गुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
र्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

raigunyavishayaa veda nistraigunyo bhavaarjuna;
Nirdwandwo nityasatwastho niryogakshema aatmavaan.

45. The Vedas deal with the three attributes; be thou ove these three attributes, O Arjuna, free from the pairs of

opposites, ever remaining in the Sattva (goodness), free from (the thought of) acquisition and preservation and established in the Self.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

Yaavaanartha udapaane sarvatah samplutodake ;
Taavaan sarveshu vedeshu brahmanasya vijaanatah.

46. To the Brahmana who has known the Self all the Vedas are of so much use as is a reservoir in a place where there is a flood everywhere.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

Karmanyevaadhikaaraste maa phaleshu kadaachana ;
Maa karmaphalahetur bhoor maa te sangostwakarmani.

47. Thy right is to work only; but never with its fruits; let not the fruit of action be thy motive, nor let thy attachment be for inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

Yogasthah kuru karmaani sangam tyaktwaa dhananjaya ;
Siddhyasiddhyoh samo bhootwaa samatwam yoga uchyate.

48. Perform action, O Dhananjaya, being steadfast in Yoga, abandoning attachment and balanced in success and failure. Evenness of mind is called Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

Doorena hyavaram karma buddhiyogaad dhananjaya ;
Buddhau saranamanwiccha kripanaah phalahetavah.

49. Far lower than the Yoga of wisdom is action, O Dhananjaya. Seek thou refuge in wisdom ; wretched are they whose motive is the fruit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

Buddhiyukto jahaateeha ubhe sukrita dushkrite ;
Tasmaad yogaaya yujyaswa yogah karmasu kausalam.

50. Endowed with wisdom (evenness of mind), one casts off in this life both good deeds and evil deeds, therefore devote thyself to Yoga ; Yoga is skill in action.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

Karmajam buddhiyuktaa hi phalam tyakwaa maneeshinah ;
Janmabandha vinirmuktaah padam gachchantyanaamayam.

51. The wise, possessed of knowledge, having abandoned the fruits of their actions, and freed from the fetters of birth, go to the place which is beyond all evil.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

Yadaa te mohakalilam buddhir vyatitarishyati ;
Tadaa gantaasi nirvedam srotavyasya srutasya cha.

52. When thy intellect crosses beyond the mire of delusion, then thou shalt attain to indifference as to what has been heard and yet to be heard.

श्रुतिविप्रतिपन्नाते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

Srutivipratipannaa te yadaa sthasyati nischalaa ;
Samaadhaavachalaa buddhistadaa yogam avaapsyasi.

53. When thy intellect, perplexed by what thou hast heard, shall stand immovable and steady in the Self, then thou shalt attain self-realisation.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ।।५४।।

Arjuna uvaacha

Sthitaprajnasya kaa bhaashaa samaadhisthasya kesava ;
Sthitadhih kim prabhaasheta kimaaseeta vrajeta kim.

54. Arjuna said :

What, O Kesava! is the description of him who has steady wisdom, who is merged in the superconscious state? How does one speak, how does he sit, how does he walk ?

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।।५५।।

Sri Bhagavaan uvaacha :

Prajahaati yadaa kaamaan sarvaan partha manogataan ;
Aatmanyevatmanaa tushtah sthitaprajnastadochyate.

55. The Blessed Lord said :

When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ।।५६।।

Duhkeshwanudwignamanaah sukheshu vigatasprihah ;
Veetaaragabhaya krodhah sthitadeer munir uchyate.

56. He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ।।५७।।

Yah sarvatraanabhisnehas tattat praapya subhaasubham ;
Naabhinandati na dweshti tasya prajnaa pratishthitaa.

57. He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ।।५८।।

Yadaa samharate chaayam kurmo'nganeeva sarvasah ;
Indriyaanindriyarthebyas tasya prajnaa pratishthithaa.

58. When like the tortoise that withdraws on all sides its limbs, he withdraws his senses from the sense-objects, then his wisdom becomes steady.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ।।५९।।

Vishayaa vinivartante niraahaarasya dehinah ;
Rasavarjam raso'pyasya param drishtwaa nivartate.

59. The objects of the senses turn away from the abstinent man leaving the longing (behind) ; but his longing also turns away on seeing the supreme.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।।६०।।

Yatato hyapi kaunteya purushasya vipaschitah ;
Indriyaani pramaatheeni haranti prasabham manah.

60. The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man though he be striving (to control them).

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

Taani sarvaani samyamya yukta aaseeta matparah ;
Vase hi yasyendriyaani tasya prajnaa pratishthitaa.

61. Having restrained them all, he should sit steadfast, intent on Me ; his wisdom is steady whose senses are under control.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

Dhyaayato vishayaan pumsah sangas teshupajaayate;
Sangaat sanjaayate kaamah kaamaat krodhobhijaayate.

62. When a man thinks of objects, attachment for them arises ; from attachment desire is born ; from desire anger arises.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

Krodhad bhavati sammohah sammohaat smriti vibhramah ;
Smritibhramsaat buddhinaaso buddhinaasaat pranasyati.

63. From anger comes delusion ; from delusion loss of memory ; from loss of memory the destruction of discrimination ; from destruction of discrimination he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

Raagadwesha viyuktaistu vishayaanindriyaischaran ;
Aaatmavasyair vidheyaatmaa prasaadamadhigacchati.

64. But the Self-controlled man, moving among objects with senses under control and free from attraction and repulsion attains to peace.

प्रसादे सर्वदु:खानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

Prasaade sarvaduhkhaanaam haanir asyopajaayate;
Prasanna chetaso hyaasu buddhih paryavatishthate.

65. In that Peace all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

Naasti buddhir ayuktasya na chaayuktasya bhaavanaa ;
Na chaabhaavayatah saantir asaantasya kutah sukham.

66. There is no knowledge (of the Self) to the unsteady and no meditation to the unsteady and to the unmeditative no peace ; to the peaceless, how can there be happiness ?

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७॥

Indriyaanaam hi charataam yanmanonuvidheeyate ;
Tadasya harati prajnaam vaayur naavam ivaambhasi.

67. For the mind, which follows in the wake of the wandering senses, carries away his discrimination, as the wind (carries away) a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

Tasmaad yasya mahaabaaho nigriheetaani saravasah ;
Indriyaanidriyaarthebhyas tasya prajnaa pratishthitaa.

68. Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

Yaa nisaa sarvabhootaanaam tasyaam jaagarti samyamee ;
Yasyaam jaagrati bhootaani saa nisaa pasyato muneh.

69. That which is night to all beings, in that the self-controlled man wakes ; where all beings are awake, that is the night for the Muni (sage) who sees.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥७०॥

Aapooryamaanam achala pratishtham
Samudram aapah pravisanti yadwat ;
Tadwat kaamaa yam pravisanti sarve
Sa saantim aapnoti na kaama kaami.

70. He attains Peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved ; but not the desirer of desires.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

Vihaaya kaamaan yah sarvaan pumaans charati nisprihah ;
Nirmamo nirahankaarah sa saantim adhigacchati.

71. That man attains peace who abandoning all desires moves about without longing, without the sense of mine and without egoism.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ।।७२।।

Eshaa braahmee sthitih paartha nainaam praapya vimuhyati ;
Sthitwa syaamanta kaalepi brahmanirvaanamricchati.

72. This is the Brahmic state (eternal state), oh son of Pritha ; attaining to this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम
द्वितीयोऽध्यायः ।।२।।

Thus ends, in the Upanishads of the glorious Bhagavad Gita, the science of the eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the second discourse entitled :—

" YOGA OF THE SANKHYA."

OM

अथ तृतीयोऽध्यायः

THIRD DISCOURSE

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ।।१।।

Arjuna uvaacha

Jyaayasee chet karmanaste mataa buddhir janaardana ;
Tat kim karmani ghore maam niyojayasi kesava.

1. Arjuna said :
If it be thought by thee that knowledge is superior to action, O Janardana, why then O Kesava, dost Thou engage me in this terrible action ?

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ।।२।।

Vyaamisrenaiva vaakyena buddhim mohayaseeva me ;
Tad ekam vada nischitya yena sreyo'ham aapnuyaam.

2. With this apparently perplexing speech Thou confusest as it were, my understanding ; therefore tell me that one way for certain by which I may attain bliss.

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ।।३।।

Sri Bhagavaan uvaacha

Loke'smin dwividhaa nishthaa puraa proktaa mayaanagha ;
Jnaanayogena saankyaanaam karmayogena yoginaam.

3. The Blessed Lord said :

In this world there is a twofold path, as I said before, O sinless one ; the path of knowledge of the Sankhyas and the path of action of the Yogis.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ।।४।।

Na karmanaam anaarambhaan naishkarmyam purusho'snute ;
Na cha sannyasanaad eva siddhim samadhigacchati.

4. Not by non-performance of actions does man reach actionlessness ; nor by mere renunciation does he attain perfection.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।।५।।

Na hi kaschit kshanamapi jaatu tishthatyakarmakrit ;
Kaaryate hyavasah karma sarvah prakritijair gunaih.

5. Verily none can ever remain for even a moment without performing action ; for every one is made to act helplessly indeed by the qualities born of Prakriti.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ।।६।।

Karmendriyaani samyamya ya aaste manasaa smaran ;
Indriyaarthaan vimoodhaatmaa mithyachaarah sa uchyate.

6. He who restraining the organs of action, sits thinking in his mind of the sense-objects, he, of deluded understanding, is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ।।७।।

Yastwindriyaani manasaa niyamyaarabhate'rjuna ;
Karmendriyaih karmayogam asaktah sa visishyate.

7. But whoso, controlling the senses by the mind, O Arjuna, engages in Karma Yoga, with the organs of action without attachment, he excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।।८।।

Niyatam kuru karma twam karma jyaayo hyakarmanah ;
Sareera yaatraapi cha te na prasiddhyed akarmanah.

8. Do thou perform (thy) bounden duty, for action is superior to inaction and even the maintenance of the body would not be possible for thee by inaction.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ।।९।।

Yajnaarthaat karmano'nyatra loko'yam karmabandhanah ;
Tadartham karma kaunteya muktasangah samaachara.

9. The world is bound by action other than those performed for the sake of sacrifice ; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna alone) free from attachment.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ।।१०।।

Sahayajnaah prajaah srishtwaa purovaacha prajaapatih ;
Anena prasavishyadhwam esha vo'stvishtakaamadhuk.

10. The Prajapati, having in the beginning (of creation) created mankind together with sacrifice said, " By this

shall ye propagate ; let this be the milch cow of your desires" (the cow which yields all desired objects).

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

Devaan bhaavayataanena te devaa bhaavayantu vah ;
Parasparam bhaavayantah sreyah param avaapsyatha.

11. With this do ye nourish the Gods and may those Devas nourish you ; thus nourishing one another, ye shall attain the highest good.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

Ishtaan bhogaan hi vo devaa daasyante yajnabhaavitah ;
Tair dattaan apradaayaibhyo yo bhungte stena eva sah.

12. " The Devas, nourished by the sacrifice, will give you the desired objects." So he who enjoys objects given by the Devas without offering (in return) to them, is verily a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

Yajnasishtaasinah santo muchyante sarva kilbishaih ;
Bhunjate te twagham paapaa ye pachantyaatma kaaranat.

13. The righteous who eat the remnant of the sacrifices are freed from all sins ; but those simple ones who cook food (only) for their own sakes verily eat sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

Annaad bhavanti bhootaani parjanyaad anna sambhavah ;
Yajnad bhavati parjanyo yajnah karma samudbhavah.

14. From food come forth beings ; from rain food is produced ; from sacrifice arises rain and sacrifice is born of action.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

Karma brahmodbhavam viddhi brahmaakshara samudbhavam ;
Tasmaat sarvagatam brahma nityam yajne pratishthitam.

15. Know thou that action comes from Brahma and that Brahma comes from the Imperishable. Therefore the all-pervading Brahma ever rests in sacrifice.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

Evam pravartitam chakram naanuvartayateeha yah ;
Aghaayur indriyaaraamo mogham paartha sa jeevati.

16. He who does not follow here the wheel thus set revolving, who is of sinful life, rejoicing in the senses, he lives in vain, O son of Pritha.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥१७॥

Yastwaatmaratir eva syaad aatmatriptascha maanavah ;
Aatmanyeva cha santushtas tasya kaaryam na vidyate.

17. But the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing to do.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

Naiva tasya kritenaartho naakriteneha kaschana ;
Na chaasya sarvabhooteshu kaschidartha vyapaasrayah.

18. For him there is no interest whatever in what is done or what is not done ; nor his he depending on any being for any object.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

Tasmaad asaktah satatam kaaryam karma samaachara ;
Asakto hyaacharan karma param aapnoti poorushah.

19. Therefore, do thou always perform actions which should be done ; for by performing action without attachment man reaches the supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥

Karmanaiva hi samsiddhim aasthitaa janakaadayah ;
Lokasangraham evaapi sampasyan kartum arhasi.

20. Janaka and others attained perfection verily by action only ; even with a view to the protection of the masses thou shouldst perform action.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

Yadyad aacharati sreshthas tattadevetaro janah ;
Sa yat pramaanam kurute loka stad anuvartate.

21. Whatsoever a great man does, that other men also do ; whatever he sets up as the standard, that the world (people) follows.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

Na me paarthaasti kartavyam trishu lokeshu kimchana ;
Naanavaaptam avaaptavyam varta eva cha karmani.

22. There is nothing in the three worlds, O Partha, that should be done by Me, nor is there anything unattained that should be attained ; yet I engage in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ।।२३।।

Yadi hyaham na varteyam jaatu karmanyatandritah ;
Mama vartmaanuvartante manushyaah paartha sarvasah.

23. For, should I not ever engage in action, unwearied, men would in every way follow my path, O son of Pritha.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ।।२४।।

Utseedeyur ime lokaa na kuryaam karma ched aham ;
Sankarasya cha kartaa syaam upahanyaam imaah prajaah.

24. These worlds would perish if I did not perform action ; I should be the author of confusion of castes and should destroy these beings.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ।।२५।।

Saktaah karmanyavidwaamso yathaa kurvanti bhaarata ;
Kuryaad vidwaam stathaa' saktas chikeershur lokasangraham.

25. As the ignorant men act from attachment to action, O Bharata, so should the wise act without attachment, wishing the welfare of the world.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ।।२६।।

Na buddhibhedam janayed ajnaanaam karmasanginaam ;
Joshayet sarva karmaani vidwaan yuktah samaacharan.

26. Let no wise man unsettle the mind of ignorant people who are attached to action : he should engage them in all actions, himself fulfilling them with devotion.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

Prakriteh kriyamaanaani gunaih karmaani sarvasah ;
Ahamkaara vimoodhatmaa kartaaham iti manyate.

27. All actions are wrought in all cases by the qualities of nature only. He whose mind is deluded by egoism thinks, "I am the doer."

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

Tathwavittu mahaabaaho gunakarma vibhaagayoh ;
Gunaa guneshu vartante iti matwaa na sajjate.

28. But he who knows the truth, O mighty-armed, about the divisions of the qualities and (their) functions, knowing that Gunas as senses move amidst Gunas as objects, is not attached.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥२९॥

Prakriter gunasammudhaah sajjante guna karmasu ;
Taan akritsnavido mandaan kritsnavin na vichaalayet.

29. Those deluded by the qualities of nature are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish who is of imperfect knowledge.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

Mayi sarvaani karmaani samnyasyaadhyaatma chetasaa ;
Niraaseer nirmamo bhootwa yudhyaswa vigatajwarah.

30. Renouncing all actions in Me, with the mind centred on the Self, free from hope and egoism, free from (mental) fever, do thou fight.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ।।३१।।

Ye me matam idam nityam anutisthanti maanavaah ;
Sraddhaavanto'nasooyanto muchyante te'pi karmabhih.

31. Those men who constantly practise this teaching of Mine full of faith and without cavilling, they too are freed from actions.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ।।३२।।

Ye twetad abhyasooyanto naanutishthanti me matam ;
Sarvajnaanavimoodham staan viddhi nashtaan achetasah.

32. But those who carp at My teaching and do not practise it, deluded in all knowledge, and devoid of discrimination, know them doomed to destruction.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ।।३३।।

Sadrisam cheshtate swasyaah prakriter jnaanavaan api ;
Prakritim yaanti bhootaani nigrahah kim karishyati.

33. Even a wise man acts in accordance with his own nature ; beings will follow nature ; what can restraint do ?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ।।३४।।

Indriyasyendriyasyaarthe raagadweshau vyavasthitau ;
Tayor na vasam aagacchet tau hyasya paripanthinau.

34. Attachment and aversion for the objects of sense abide in the senses ; let none come under their sway ; for, they are his foes.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

Sreyaan swadharmo vigunah paradharmaat swanushthitaat ;
Swadharme nidhanam sreyah paradharmo bhayaavahah.

35. Better one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty ; the duty of another is fraught with fear (is productive of danger).

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

Arjuna uvaacha

Atha kena prayukto'yam paapam charati poorushah ;
Anicchann api vaarshneya balaad iva niyojitah.

36. Arjuna said :

But by what impelled does man commit sin, though against his wishes, O Varshneya, constrained as it were by force ?

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुण समुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

Sri Bhagavaan uvaacha

Kaama esha krodha esha rajoguna samudbhavah ;
Mahaasano mahaapaapmaa viddhyenam iha vairinam.

37. The Blessed Lord said :

It is desire, it is anger born of the Rajo-guna, all-devouring, all-sinful ; know this as the foe here in this (world).

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

Dhoomenaavriyate vahnir yathadarso malena cha ;
Yatholbenaavrito garbhas tathaa tenedam aavritam.

38. As fire is enveloped by smoke, as a mirror by dust, as an embryo by the amnion, so this is enveloped by that.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

Aavritam jnaanam etena jnaanino nityavairinaa ;
Kaamaroopena kaunteya dushpoorenaanalena cha.

39. Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is unappeasable as the fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

Indriyaani mano buddhir asyaadhishthaanam uchyate ;
Etair vimohayatyesha jnaanam aavritya dehinam.

40. The senses, the mind and the intellect are said to be its seat ; through these, it deludes the embodied by veiling his wisdom.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

Tasmaat twam indriyaanyaadau niyamya bharatarshabha ;
Paapmaanam prajahi hyenam jnaana vijnaana naasanam.

41. Therefore, O best of the Bharatas, controlling the senses first, do thou kill this sinful thing, the destroyer of knowledge and realisation.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

Indriyaani paraanyaahuh indriyebhyah param manah ;
Manasas tu paraa buddhiryo buddheh paratastu sah.

42. They say that the senses are superior (to the body) ; superior to the senses is mind ; superior to mind is intellect ; one who is even superior to intellect is He, (the Atma).

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

Evam buddheh param buddhwa samstabhyatmaanam aatmanaa ;
Jahi satrum mahaabaaho kaamaroopam duraasadam.

43. Thus knowing Him who is superior to intellect and restraining the self by the Self, slay thou, O mighty-armed, the enemy in the form of desire, hard to conquer.

ॐ तत्सदिति श्रीमद्भगवदगीतासूपनिषत्सु ब्रह्म-
विद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मयोगो नाम तृतीयोऽध्यायः ॥३॥

Thus ends, in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna the third discourse entitled :

"THE YOGA OF ACTION."

OM

अथ चतुर्थोऽध्याय: ।

FOURTH DISCOURSE

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ।।१।।

Imam vivaswate yogam proktavaan aham avyayam ;
Vivaswaan manave praaha manur ikhswakave'braveet.

1. I taught this imperishable Yoga to Vivaswan ; Vivaswan taught it to Manu ; Manu taught it to Ikshwaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदु: ।
स कालेनेह महता योगो नष्ट: परंतप ।।२।।

Evam paramparaa praaptam imam raajarshayo viduh ;
Sa kaaleneha mahataa yogo nashtah parantapa.

2. This, handed down thus in regular succession the royal sages knew. This Yoga by long lapse of time, has been lost here, O Parantapa (burner of the foes).

स एवायं मया तेऽद्य योग: प्रोक्त: पुरातन: ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ।।३।।

Sa evaayam mayaa te adya yogah proktah puraatanah ;
Bhakto'si me sakhaa cheti rahasyam hyetad uttamam.

3. That same ancient Yoga has been today taught to thee by Me, for thou art My devotee and My friend ; it is the supreme secret.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

Arjuna uvaacha

Aparam bhavato janma param janma vivaswatah ;
Katham etadvijaaneeyam twam aadau proktavaan iti.

4. Arjuna said :

Later on was Thy birth, and prior the birth of Vivaswan ; how am I to understand that Thou taughtest this Yoga in the beginning ?

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥

Sri Bhagavaan uvaacha

Bahooni vyatitani janmaani tava chaarjuna ;
Taanyaham veda sarvaani natwam vettha parantapa.

5. The Blessed Lord said :

Many births of Mine have passed as well as of thine, O Arjuna ; I know them all, but thou knowest not, O Parantapa (scorcher of foes).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥६॥

Ajo'pi sannavyayaatmaa bhootaanaam eeswaro'pi san ;
Prakritim swaam adhishthaaya sambhavaamyaatmamaayayaa.

6. Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet ruling over My own nature, I am born by my own Maya.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

Yada yada hi dharmasya glaanir bhavati bhaarata ;
Abhyuththanam adharmasya tadatmaanam srijaamyaham.

7. Whenever there is decay of righteousness, O Bharata and rise of unrighteousness, then I manifest Myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

Paritraanaaya saaddhunaam vinaasaaya cha dushkritaam ;
Dharma samsthaapanaarthaaya sambhavaami yuge yuge.

8. For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

Janmakarma cha me divyamevam yo vethi tatwatah ;
Tyaktwa deham punarjanma naiti maameti so'arjuna.

9. He who thus knows in true light, My divine birth and action having abandoned the body, is not born again ; he comes to Me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

Veetaraagabhayakrodha manmayaa maam upaasritaah ;
Bahavo jnaana tapasaa pootaa madbhaavam aagataah.

10. Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My Being.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

Ye yatha maam prapadyante taans tathaiva bhajaamyaham ;
Mama vartmaanuvartante manushyaah paartha sarvasah.

11. In whatever way men approach Me, even so do I reward them ; My path do men tread in all ways, O son of Pritha.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

Kaangshantah karmanaam siddhim yajanta iha devataah ;
Kshipram hi maanushe loke siddhir bhavati karmajaa.

12. They who long after success in actions in this world sacrifice to the Gods ; because success is quickly attained in this world of men from action.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

Chaaturvarnyam mayaa srishtam gunakarma vibhagasah ;
Tasya kartaaram api maam vidhyakartaaram avyayam.

13. The fourfold caste has been created by Me, according to the differentiation of Guna and Karma ; though I am the author thereof know Me as non-doer and immutable.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

Na maam karmaani limpanti na me karmaphale sprihaa ;
Iti maam yo'bhijaanaati karmabhir na sa badhyate.

14. Actions do not taint Me, nor have I a desire for the fruit of actions. He who knows Me thus is not bound by actions.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

Evam jnaatwaa kritam karma poorvair api mumukshubhih ;
Kuru karmaiva tasmat twam poorvaih poorvataram kritam.

15. Having known this, the ancient seekers after freedom also performed action ; therefore do thou also perform action, as did the ancients in the olden time.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

Kim karma kim akarmeti kavayopyatra mohitaah ;
Tat te karma pravakshyaami yajjnaatwaa mokshyase'subhat.

16. What is action ? What is inaction ? As to this even the wise are deluded. Therefore I shall teach thee such action (the nature of action and inaction) by knowing which thou shalt be liberated from evil (of Samsara, the wheel of birth and death).

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

Karmano hyapi boddhavyam boddhavyam cha vikarmanah ;
Akarmanas cha boddhavyam gahanaa karmano gatih.

17. For verily (the true nature) of action (enjoined by the Shastras) should be known, also (that) of forbidden (or unlawful) action, and of inaction ; hard to understand is the nature (path) of action.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

Karmanyakarma yah pasyed akarmani cha karma yah ;
Sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit.

18. He who seeth inaction in action, and action in inaction, he is wise among men, he is a Yogi and performer of all actions.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

Yasya sarve samaarambhah kaamasankalpa varjitaah ;
Jnanagni dagdhakarmaanam tam aahuh panditam budhaah.

19. Whose undertakings are all devoid of desires and purposes and whose actions have been burnt by the fire of knowledge, him the wise call a sage.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

Tyaktwaa karmaphalaasangam nityatripto niraasrayah ;
Karmanyabhipravritto'pi naiva kinchit karoti sah.

20. Having abandoned attachment to the fruits of action, ever content, depending on nothing he does not do anything, though engaged in actions.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

Niraaseer yatachittatma tyaktasarvaparigrahah ;
Saareeram kevalam karma kurvannapnoti kilbisham.

21. Without hope, with the mind and self controlled, having abandoned all greed, doing mere bodily action, he incurs no sin.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

Yadricchaa'aabhasantushto dwandatito vimatsarah ;
Samah siddhaavasiddhau cha kritwaapi na nibadhyate.

22. Contented with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

Gatasangasya muktasya juanaavasthitachetasah ;
Yajnaayaacharatah karma samagram pravileeyate.

23. If one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, his whole action is dissolved.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

Brahmarpanam brahma havir brahmagnau brahmana hutam ;
Brahmaiva tena gantavyam brahma karma samaadhinaa.

24. Brahman is the oblation ; Brahman is the clarified butter ; by Brahman is the oblation poured into the fire of Brahman ; Brahman verily shall be reached by him who always sees Brahman in action.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

Daivam evaapare yajnam yoginah paryupaasate ;
Brahmaagnavapare yajnam yajnenaivopajuhwati.

25. Some Yogis perform sacrifice to Devas alone ; while others (who have realised the Self) offer the Self as sacrifice by the Self in the fire of Brahman alone.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥२६॥

Srotraadeenindriyaanyanye samyamaagnishu juhwati ;
Sabdaadeen vishayaananya indriyaagnishu juhwati.

26. Some again offer hearing and other senses as sacrifice in the fires of restraint ; others offer sound and other objects of sense as sacrifice in the fires of the senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥

Sarvaanindriya karmaani praanakarmaani chaapare ;
Aatmasamyamayogaagnau juhwati jnaanadeepite.

27. Others again sacrifice all the functions of the senses and the functions of the breath (vital energy) in the fire of the Yoga of self-restraint kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

Dravyayajnaas tapoyajnaa yogayajnaastathaapare ;
Swaadhyaayajnana yajnaascha yatayah samsitavrataah.

28. Others again offer wealth, austerity and Yoga as sacrifice while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥

Apaane juhwati praanam praan'paanam tathapare ;
Praanaapaana gatee ruddhwaa praanaayaamaparaayanaah.

29. Others offer as sacrifice the outgoing breath in the incoming and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

Apare niyataahaaraah praanaan praaneshu juhwati ;
Sarve'pyete yajnavido yajnakshapita kalmashaah.

30. Others of regulated food offer life-breaths in life-breaths. All these are knowers of sacrifice, whose sins are destroyed by sacrifice.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

Yajnasishtaamritabhujo yaanti brahma sanaatanam ;
Naayam loko'styayajnasya kuto'nyah kurusattama.

31. The eaters of the nectar—the remnant of the sacrifice go to the Eternal Brahman. This world is not for the non-sacrificer ; how then the other, O best of the Kurus ?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

Evam bahuvidhaa yajnaa vitataa brahmano mukhe ;
Karmajaan viddhi taan sarvaan evam jnaatwaa vimokshyase.

32. Thus manifold sacrifices are spread out before Brahman (literally at the mouth or face of Brahman). Know them all as born of action and thus knowing thou shalt be liberated.

श्रयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।।३३।।

Sreyaan dravyamayaadyajnaaj jnaanayajnah parantapa ;
Sarvam karmaakhilam paartha jnaane parisamaapyate.

33. Superior is knowledge-sacrifice to the sacrifice with objects, O Parantapa (harasser of thy foes). All actions in their entirety, O Partha, culminate in knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन मेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।।३४।।

Tadviddhi pranipaatena pariprasnena sevayaa ;
Upadekshyanti te jnaanam jnaaninas tatwadarsinah.

34. Know that by long prostration, by question and service ; the wise who have realised the Truth will instruct thee in (that) knowledge.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ।।३५।।

Yajjnaatwa na punarmoham evam yaasyasi paandava ;
Yena bhootaanyaseshena drakshyasyaatmanyatho mayi.

35. Knowing which, thou shalt not, O Pandava, again get deluded like this ; and by which thou shalt see all beings in thy Self and also in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ।।३६।।

Api chedasi paapebhyah sarvebhyah paapakrittamah ;
sarvam jnaanaplavenaiva vrijinam santarishyasi.

36. Even if thou art the most sinful of all sinners, yet thou shalt verily cross all sin by the raft of knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

Yathaidhaamsi samiddho'gnir bhasmasaat kurute'rjuna ;
Jnaanaagnih sarvakarmaani bhasmasaat kurute tathaa.

37. As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

Na hi jnaanena sadrisam pavitram iha vidyate ;
Tat swayam yogasamsiddhah kaalenatmani vindati.

38. Verily, there is no purifier in this world like knowledge; he who is perfected in Yoga finds it in the Self in time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

Sraddhaavaan labhate jnaanam tatparah samyatendriyah ;
Jnaanam labdhvaa param santimachirenaadhigacchati.

39. The man who is full of faith, who is devoted to it, and who has subdued the senses obtains (this) knowledge ; and having obtained knowledge he goes at once to the supreme peace.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

Ajnaschaasraddadhaanas cha samsayaatmaa vinasyati ;
Naayam loko'sti na paro na sukham samsayaatmanah.

40. The ignorant, the faithless, the doubting self goes to destruction ; there is neither this world, nor the other, nor happiness for the doubting.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ।।४१।।

Yogasamnyasta karmaanam jnaanasamcchinnasamsayam ;
Aatmavantam na karmaani nibadhnanti dhananjaya.

41. He who has renounced actions by Yoga, whose doubts are rent asunder by knowledge, who is self-possessed, actions do not bind him, O Dhananjaya.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ।।४२।।

Tasmaad ajnaanasambhootam hritstham jnaanaasinaatmanah ;
Chhitwainam samsayam yogam aatishthottishtha bhaarata.

42. Therefore with the sword of knowledge cut asunder the doubt of the Self born of ignorance, residing in thy heart, and take refuge in Yoga. Arise, O Bhaarata !

ॐ तत्सदिति श्रीमद्भगवगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यास-
योगो नाम चतुर्थोऽध्यायः ।।४।।

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the fourth discourse entitled :

"THE YOGA OF WISDOM."

OM

अथ पञ्चमोऽध्यायः

FIFTH DISCOURSE

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

Arjuna uvaacha

Samnyaasam karmanaam krishna punar yogam cha samsasi ;
Yachchreya etayorekam tanme broohi sunischitam.

1. Arjuna said :

Renunciation of actions, O Krishna, Thou praisest and again Yoga. Tell me conclusively that which is the better of the two.

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

Sri Bhagavaan uvaacha

Samnyaasah karmayogascha nisreyasakaraa vubhau ;
Tayostu karmasamnyaasaat karmayogo visishyate.

2. The Blessed Lord said :

Renunciation and Yoga of action both lead to the highest bliss ; but of the two, Yoga of action is superior to the renunciation of action.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

Jneyah sa nityasamnyaasi yo na dweshti na kaangshati ;
Nirdwandwo hi mahaabaaho sukham bandhaat pramuchyate.

3. He should be known as a perpetual Sannyasi who neither hates nor desires ; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥४॥

Saankya yogau prithagbaalaah pravadanti na panditaah ;
Ekam apyaasthitah samyag ubhayor vindate phalam.

4. Children, not the wise, speak of Sankhya (knowledge) and Yoga (yoga of action or performance of action) as distinct; he who is truly established in one obtains the fruits of both.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

Yatsaankhyaih praapyate sthaanam tad yogair api gamyate ;
Ekam saankhyam cha yogam cha yah pasyati sa pasyati.

5. That place which is reached by the Sankhyas (Jnanins) is reached by the Yogins (Karma Yogins). He sees, who sees Sankhya and Yoga are one.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥६॥

Samnyaasastu mahaabaaho dukham aaptuma yogatah ;
Yogayukto munir brahma na chirenadhigacchati.

6. But renunciation, O mighty-armed, is hard to attain without Yoga; the Yoga-harmonised Muni quickly goes to Brahman.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

Yogayukto visuddhaatmaa vijitaatmaa jitendriyah ;
Sarvabhootaatmaabhootaatmaa kurvannapi na lipyate.

7. He who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, he is not tainted.

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्रृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥८॥

Naiva kinchit karomeeti yukto manyeta tatwavit ;
Pasyan srinvan sprisan jighran nasnan gacchan swapan swasan.

8. "I do nothing at all" thus would the knower of Truth think ; seeing, hearing, touching, smelling, eating, going, sleeping, breathing.

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

Pralapan visrijan grinhan unmishan nimishannapi ;
Indriyaanindriyaartheshu vartanta iti dhaarayan.

9. Speaking, letting go, seizing, opening and closing the eyes—convinced that the senses move among the sense-objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

Brahmanyaadhaaya karmaani sangam tyaktwaa karoti yah ;
Lipyate na sa paapena padmapatram ivaambhasaa.

10. He who does actions, offering them to Brahman, abandoning attachment is not tainted by sin as a lotus leaf by water.

कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

Kaayena manasaa budhyaa kevalair indriyair api ;
Yoginah karma kurvanti sangam tyaktwatmasuddhaye.

11. Yogis, having abandoned attachment, perform actions only by the body, by the mind, by the intellect and even by the senses, for the purification of the Self.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

Yuktah karmaphalam tyaktwaa saantim aapnoti naishthikeem;
Ayuktah kaamakaarena phale sakto nibadhyate.

12. The united one (the well poised or the harmonised) having abandoned the fruit of action attains to the eternal peace ; the non-united only (the unsteady or the unbalanced) impelled by desire, attached to the fruit, is bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

Sarvakarmaani manasaa samnyasyaaste sukham vasee ;
Navadwaare pure dehi naiva kurvan na kaarayan.

13. Mentally renouncing all actions and self-controlled, the embodied one rests happily in the nine-gated city, neither acting nor causing others (body and the senses) to act.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

Na kartritwam na karmaani lokasya srijati prabhuh ;
Na karmaphala samyogam swabhavas tu pravartate.

14. Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

Naadatte kasyachit paapam na chaiva sukritam vibhuh ;
Ajnaanenaavritam jnaanam tena muhyanti jantavh.

15. The Lord takes neither the demerit nor even the merit of any ; knowledge is enveloped by ignorance, thereby beings are deluded.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

Jnaanena tu tad ajnaanam yesham naasitam aatmanah;
Teshaam aadityavat jnaanam prakaasayati tatparam.

16. But to those whose ignorance is destroyed by knowledge of the Self, like the sun, knowledge reveals the supreme (Brahman).

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्ति ज्ञाननिर्धूतकल्मषाः ।।१७।।

Tadbuddhayas tadaatmaanas tannishthaas tatparaayanaah ;
Gacchantyapunaraavrittim jnaana nirdhoota kalmashaah.

17. Intellect absorbed in That, their Self being That, established in That, with That for their Supreme goal, they go whence there is no return, their sins dispelled by knowledge.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ।।१८।।

Vidyaavinaya sampanne braahmane gavi hastini ;
Suni chaiva svapaake cha panditaah samadarsinah.

18. Sages look with an equal vision in a Brahmin endowed with learning and humility, in a cow, in an elephant, and even in a dog, and in an outcaste.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ।।१९।।

Ihaiva tairjitah sargo yesham saamye sthitam manah ;
Nirdosham hi samam brahma tasmaat brahmani te sthitah.

19. Even here (in this world) birth (everything) is overcome by those whose mind rests in equality ; Brahman is spotless indeed and equal ; therefore they are established in Brahman.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ।।२०।।

Na prahrishyet priyam praapya noddwijet praapya cha apriyam ;
Sthirabuddhir asammoodho brahmavit brahmani sthitah.

20. Resting in Brahman, with steady intellect and undeluded, the knower of Brahman neither rejoiceth on obtaining what is pleasant nor grieveth on obtaining what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ।।२१।।

Baahyasparseshwasaktaatma vindatyaatmani yat sukham ;
Sa brahma yoga yuktaatmaa sukham akshayam asnute.

21. With the self unattached to external contacts he finds happiness in the self ; with the self engaged in the meditation of Brahman he attains the endless happiness.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ।।२२।।

Ye hi samsparsajaa bhogaa duhkhayonaya eva te ;
Aadyantavantah kaunteya na teshu ramate budhah.

22. The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end, O son of Kunti (O Kaunteya) the wise do not rejoice in them.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ।।२३।।

Saknotihaiva ya sodhum praak sareera vimokshanat ;
Kaamakrodhodbhavam vegam sa yuktah sa sukhi narah.

23. He who is able, while still here (in this world) to withstand, before the liberation from the body the impulse born out of desire and anger, he is a Yogin, he is a happy man.

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

Yo'antah sukho'ntaraaraamas tathaantarjyotir eva yah ;
Sa yogee brahma nirvaanam brahmabhooto'dhigacchati.

24. He who is happy within, who rejoices within, who is illuminated within, that Yogi attains absolute freedom or Moksha, himself becoming Brahman.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

Labhante brahmanirvaanam rishayah khseenakalmashaah ;
Chchinnadwaidhaa yataatmaanah sarvabhootahite rataah.

25. Rishis obtain absolute freedom or Moksha—they whose sins have been destroyed, dualities torn asunder, who are self-controlled, and intent on the welfare of all beings.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

Kaamakrodha viyuktaanaam yateenaam yatachetasaam ;
Abhito brahma nirvaanam vartate viditatmanaam.

26. Absolute freedom (or Brahman's bliss) exists everywhere to those controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realised the Self.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

Sparsaan kritwaa bahir baahyaams chakshus chaivaantare bhruvoh ;
Praanaapaanau samau kritwaa naasaabhyantara chaarinau.

27. Shutting out (all) external contacts and fixing the gaze between the eye-brows, equalising the outgoing and incoming breaths moving within the nostrils,

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

Yatendriya manobuddhir munir moksha paraayanah ;
Vigatecchaabhaya krodho yah sadaa mukta eva sah.

28. With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger—the sage is verily liberated for ever.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

Bhoktaaram yajnatapasaam sarvaloka maheswaram ;
Suhridam sarvabhootaanaam jnaatwaa maam saantim ricchati.

29. Knowing Me as the Enjoyer of sacrifice and austerities, the great Lord of all worlds, the friend of all beings—he attains Peace.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो
नाम पञ्चमोऽध्यायः ॥५॥

Thus end in the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the fifth discourse entitled :

"THE YOGA OF RENUNCIATION OF ACTION."

OM

अथ षष्ठोऽध्याय:

SIXTH DISCOURSE

श्रीभगवानुवाच

अनाश्रित: कर्मफलं कार्यं कर्म करोति य: ।
स संन्यासी च योगी च न निरग्निर्न चाक्रिय: ॥१॥

Sri Bhagavaan uvaacha :

Anaashritah karmaphalam kaaryam karma karoti yah ;
Sa sannyaasi cha yogi cha na niragnirna chaakriyah.

1. The Blessed Lord said :

He who performs his bounden duty without depending on the fruits of action—he is a Sannyasin and a Yogin ; not he who is without fire and without action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

Yam sannyasamiti praahuryogam tam viddhi paandava ;
Na hyasannyastasankalpo yogee bhavati kaschana.

2. Do thou, O Pandava, know Yoga to be that which they call renunciation ; no one verily becomes a Yogi who has not renounced thoughts.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शम: कारणमुच्यते ॥३॥

Aarurukshormuneryogam karma kaaranamuchyate ;
Yogaarudhasya tasyaiva shamah kaaranamuchyate.

3. For a Muni or sage who wishes to attain to Yoga, action is said to be the means ; for the same sage who has attained to Yoga inaction (quiescence) is said to be the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

Yadaa hi nendriyaartheshu na karmaswanushajjate ;
Sarvasankalpasannyaasi yogaarudhas tadochyate.

4. When a man is not attached to sense-objects or to actions, having renounced all thoughts, then he is said to have attained to Yoga.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

Uddharedaatmanaatmaanam naatmaanamavasaadayet ;
Atmaiva hyaatmano bandhuratmaiva ripuraatmanah.

5. Let a man lift himself by his own Self alone, let him not lower himself ; for this Self alone is the friend of oneself, and this Self alone is the enemy of oneself.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

Bandhuraatmaatmanastasya yenaatmaivaatmanaa jitah ;
Anaatmanastu shatrutwe vartetaatmaiva shatruvat.

6. The Self is the friend of the self for him who has conquered himself by the Self : but to the unconquered self, this self stands in the position of any enemy like the (external) foe.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

Jitaatmanah prasaantasya paramaatmaa samaahitah ;
Sheetoshnasukhaduhkkheshu tathaa maanaapamaanayoh.

7. The supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasure and pain, as also in honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

Jnaanavijnaanatriptaatmaa kooutastho vijitendriyah ;
Yukta ityuchyate yogee samaloshtashmakanchanah.

8. The Yogi who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a lump of earth, a stone and gold are the same is said to be harmonised (i.e., is said to have attained Nirvikalpa Samadhi).

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

Suhrinmitraaryudaaseenamadhyasthadweshyabandhushu ;
Sadhushwapi cha paapeshu samabuddhirvishishyate.

9. He who is of the same mind to the good-hearted friends, enemies, the indifferent, the neutral, the hateful, relatives, the righteous and unrighteous excels.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

Yogee yunjeeta satatamaatmaanam rahasi sthitah ;
Ekaaki yatachittaatmaa niraasheeraparigrahah.

10. Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and body controlled, free from hope and greed.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

Suchau deshe pratishthaapya sthiramaasanamaatmanah ;
Naatyuchritam naatineecham chailaajinakushottaram.

11. Having in a clean spot established a firm seat of his own, neither too high nor too low, made of a cloth, a skin and Kusha-grass one over the other.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

Tatraikaagram manah kritwaa yatachittendriyakriyah ;
Upavishyaasane yunjyaadyogamaatmavishuddhaye.

12. There, having made the mind one-pointed with the actions of mind and the senses controlled, let him, seated on the seat, practise Yoga for the purification of the Self.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

Samam kaayashirogreevam dhaarayannachalam sthirah ;
Samprekshya naasikaagram swam dishaschaanavalokayan.

13. Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

Prashaantaatmaa vigatabheer brahmacharivrate sthitah ;
Manas samyamya macchitto yukta aaseeta matparah.

14. Serene minded, fearless, firm in the vow of a Brahmachari, having controlled the mind, thinking on Me and balanced, let him sit, having Me as the supreme goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्ति निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

Yunjannevam sadaatmaanam yogee niyatamaanasah ;
Shaantim nirvaanaparamaam matsamsthaamadhigacchati.

15. Thus always keeping the mind balanced the Yogi, with the mind controlled, attains to the Supreme peace abiding in Me, which culminates in Nirvaana (Moksha).

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

Naatyashnatastu yogosti nachaikaantamanashnatah ;
na chaatiswapnasheelasya jaagrato naiva chaarjuna.

16. Verily Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who sleeps too much, nor for him who is (always) wakeful, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

Yuktaahaaravihaarasya yuktacheshtasya karmasu ;
Yuktaswapnaavabodhasya yogo bhavati duhkkhahaa.

17. Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ।।१८।।

Yadaa viniyatam chittamaatmanyevaavatishthate ;
Nisprihas sarvakaamebhyo yukta ityuchyate tadaa.

18. When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said, " he is united."

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ।।१९।।

Yathaa deepo nivaatastho nengate sopamaa smiritaa ;
Yogino yatachittasya yunjato yogamaatmanah.

19. As a lamp placed in a windless place does not flicker —to such is compared the Yogi of controlled mind, practising Yoga in the Self (or absorbed in the Yoga of the Self).

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि

Yatroparamate chittam ni
Yatra chaivaatmanaatmaa

20. When the mind, rest
attains quietitude and when
satisfied in his own self.

सुखमात्यन्तिकं
वेत्ति यत्र न

Sukhamaa
Vetti yatr

21. When
can be grasped

the senses, wherein established he never moves from the Reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

Yam labdhwaa chaaparam laabham manyate naadhikam tatah ;
Yasmin sthito na duhkkhena gurunaapi vichaalyate.

22. Which, having obtained, he thinks there is no other gain superior to it ; wherein established, he is not moved even by heavy sorrow.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

vidyaad duhkkhasamyogaviyogam yogasamjnitam ;
ishchayena yoktavyo yogonirvinnachetasaa.

et that be known by the name of Yoga, this seve-
n union with pain. This Yoga should be practised
rmination and with undesponding mind.

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

Sankalpaprabhavaan kaamaan tyaktwaa sarvaan aseshatah ;
Manasaivendriyagraamam viniyamya samantatah.

24. Abandoning without reserve all desires born of Sankalpa (imagination) and completely restraining the whole group of senses by the mind from all sides.

शनैः शनैरुपरमेद्बुद्धया धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥२५॥

Shanais shanairuparamet budhyaa dhritigriheetayaa ;
Aaatmasamstham manah kritwaa na kinchidapi chintayet.

25. Little by little let him attain quietitude by intellect held in firmness ; having made the mind established in the Self, let him not think of anything.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

Yato yato nishcharati manashchanchalamasthiram ;
Tatastato niyameyaitat aatmanyeva vasham nayet.

26. From whatever cause the restless and unsteady mind wanders away, from that let him restrain it and bring it under the control of the Self alone.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

Prashaantamanasam hyen
Upaiti shaantarajasam b

27. Supreme bliss veri
is quite peaceful, whose pa
Brahman, who is free fro

युञ्जन्नेवं सदात्मा
सुखेन ब्रह्मसंस्पर्श

Yunjannevam s
Sukhena brahm

28. The Yog
practice of Yoga)
Bliss of contact w

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ।।२९।।

Sarvabhootasthamaatmaanam sarvabhootaani chaatmani ;
Eekshate yogayuktaatmaa sarvatra samadarshanah.

29. With the mind harmonised by Yoga he sees the Self, abiding in all beings, and all beings in the Self ; he sees the same everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ।।३०।।

Yo maam pashyati sarvatra sarvam cha mayi pashyati ;
Tasyaaham na pranashyaami sa cha me ne pranashyati.

30. He who sees me everywhere, and sees everything in Me, he never becomes separated from Me, nor do I become separated from him.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ।।३१।।

Sarvabhootasthitam yo maam bhajatyekatwamaasthitah ;
Sarvathaa vartamaanopi sa yogee mayi vartate.

31. He who, being established in unity, worships Me who dwells in all beings, that Yogi abides in Me, whatever his mode of living may be.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ।।३२।।

Aaatmaupamyena sarvatra samam pashyati yo arjuna ;
Sukham vaa yadi vaa duhkkham sa yogee paramo matah.

32. He who, through the likeness of the Self. O Arjuna, sees equally everywhere, be it pleasure or pain, he is regarded the highest Yogi.

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ।।३३।।

Arjuna uvaacha

Yoyam yogastwayaa proktah saamyena madhusoodana ;
Yetasyaaham na pashyaami chanchalatwaat sthitim sthiraam.

33. Arjuna said :

This Yoga of equanimity, taught by Thee O slayer of Madhu, I see not its steady continuance, because of the restlessness (of the mind).

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ।।३४।।

Chanchalam hi manah krishna pramaathi balavad dridham ;
Tasyaaham nigraham manye vaayoriva sudushkaram.

34. The mind is, O Krishna, restless, turbulent, strong and unyielding ; I deem it quite as difficult to control it as that of the wind.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।।३५।।

Sree Bhagavaan uvaacha

Asamshayam mahaabaaho mano durnigraham chalam;
Abhyaasena tu kaunteya vairaagyena cha grihyate.

35. The Blessed Lord said :

Undoubtedly, O mighty-armed, the mind is difficult to control and restless ; but by practice, O Kaunteya, and by dispassion it may be restrained.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ।।३६।।

Asamyataatmanaa yogo dushpraapa iti me matih ;
Vashyaatmanaa tu yatataa shakyovaaptumupaayatah.

36. Yoga, methinks, is hard to be attained by one of uncontrolled Self ; but the self-controlled striving can obtain it by (proper) means.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ।।३७।।

Arjuna uvaacha

Ayatis shraddhayopeto Yogaacchalitamaanasah ;
Apraapya yogasamsiddhim kaam gatim krishna gacchati.

37. Arjuna said :

He who is unable to control himself though he is possessed of faith, whose mind wanders away from Yoga, what end does he, having failed to attain perfection in Yoga, meet, O Krishna.

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ।।३८।।

Kacchinnobhayavibhrashtas cchinnabhramiva nashyati ;
Apratishtho mahaabaaho vimoodho brahmanah pathi.

38. Fallen from both, does he not perish like a rent cloud, supportless, O mighty-armed, deluded in the path of Brahman ?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ।।३९।।

Yetanme samshayam Krishna cchettumarhasyasheshatah ;
Twadanyas samshayasyaasya cchettaa na hyupapadyate.

39. This doubt of mine, O Krishna, do Thou dispel completely, because it is not possible for any but Thee to dispel this doubt.

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ।।४०।।

Sri Bhagavaan uvaacha

Paartha naiveha naamutra vinaashas tasya vidyate ;
Nahi kalyaanakrit kaschit durgatim taata gacchati.

40. The Blessed Lord said :
O Partha, neither in this world nor in the next world is there destruction for him ; none, verily, who does good, O my son, ever comes to grief.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ।।४१।।

Praapya punyakritaam lokaanushitwaa shaashwatees samaah;
Shucheenam shreemataam gehe yogabhrashtobhijaayate.

41. Having attained to the worlds of the righteous and having dwelt there for everlasting years, he who fell from Yoga is reborn in a house of the pure and wealthy.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ।।४२।।

Athavaa yoginaameva kule bhavati dheemataam ;
Yetaddhi durlabhataram loke janma yadeedrisham.

42. Or he is born in a family of wise Yogis only ; verily a birth like this is very difficult to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ।।४३।।

Tattra tam buddhisamyogam labhate pourvadehikam ;
Yatate cha tato bhooyah samsiddhau kurunandana.

43. There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ।।४४।।

Poorvaabhyaasena tenaiva hriyate hyavashopi sah ;
Jignaasurapi yogasya shabdabrahmaativartate.

44. By that very former practice he is born on spite of himself. Even he who merely wishes to know Yoga goes beyond the Brahmic word.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ।।४५।।

Prayatnaadyatamaanastu yogee samshuddhakilbishah ;
Anekajanmasamsiddhas tato yaati paraam gatim.

45. But the Yogi who strives with assiduity, purified from sins and perfected (gradually) through many births, then reaches the highest goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

Tapaswibhyodhiko yogee jnaanibhyopi matodhikah ;
Karmibhyaschaadhiko yogee tasmaad yogee bhavaarjuna.

46. The Yogi is thought to be superior to the ascetics, and even superior to men of knowledge (obtained through the study of Shastras) ; he is also superior to men of action ; therefore be thou a Yogi ; O Arjuna.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

Yoginaamapi sarveshaam madgatenaantaraatmanaa ;
Shraddhaavaan bhajate yo maam sa me yuktatamo matah.

47. And among all Yogis, he who, full of faith, with his inner Self merged in Me, worships Me, he is deemed by Me to be the most devout.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥६॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the sixth discourse entitled :

ADHYATMA YOGA (THE YOGA OF MEDITATION).

OM

अथ सप्तमोऽध्यायः

SEVENTH DISCOURSE

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

Sree Bhagavaan uvaacha

Mayyaasaktamanaah paartha yogam yunjanmadaashrayah ;
Asamshayam samagram maam yatha jnaasyasi tacchrunu.

1. The Blessed Lord said :

With the mind intent on Me, O Partha, practising Yoga and taking refuge in Me, how thou shalt without doubt know Me fully, that do thou hear.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

Jnaanam teham savijnaanam idam vakshyaamyasheshatah ;
Yagnaatwaa neha bhooyonyat jnaatavyamavashishyate.

2. I shall declare to thee in full this knowledge combined with realisation, which being known, nothing more here remains to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

Manushyaanaam sahasreshu kaschidyatati siddhaye ;
Yatataamapi siddhaanaam kaschinmaam vetti tatwatah.

3. Among thousands of men, one perchance strives for perfection ; even among those successful strivers only one perchance knows Me in essence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

Bhhoomiraaponalo vaayuh kham mano buddhireva cha ;
Ahamkaara iteeyam me bhinnaa prakritirashtadhaa.

4. Earth, water, fire, air, ether, mind, intellect and egoism—thus is my Prakriti divided eightfold.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

Apareyamitastwanyaam prakritim viddhi me paraam ;
Jeevabhootaam mahaabaaho yayedam dhaaryate jagat.

5. This is the inferior (Prakriti) ; but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

Yetadyoneeni bhootaani sarvaaneetyupadhaaraya ;
Aham kritsnasya jagatah prabhavah pralayastathaa.

6. Know that these (two Prakritis) are the wombs of all beings. So I am the source and dissolution of the whole universe.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

Mattah parataram naanyat kinchidasti dhananjaya ;
Mayi sarvamidam protam sootre maniganaa iva.

7. There is nothing whatsoever higher than Me, O Dhananjaya ; All this is strung on Me, as clusters of gems on a string.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ।।८।।

Rasohamapsu kaunteya prabhaasmi shashisooryayoh ;
Pranavas sarvavedeshu shabdah khe paurusham nrushu.

8. I am the sapidity in waters, O son of Kunti, I am the light in the moon and the sun ; I am the syllable OM in all the Vedas, sound in ether, and virility in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ।।९।।

Punyo gandhah prithivyaam cha tejashchasmi vibhaavasau ;
Jeevanam sarvabhooteshu tapashchasmi tapaswishu.

9. I am the sweet fragrance in earth and the brilliance in the fire, the life of all being, and I am the austerity in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर् बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ।।१०।।

Beejam maam sarvabhootaanaam viddhi paartha sanaatanam ;
Buddhir buddhimataamasmi tejastejaswinaamaham.

10. Know Me, O Partha, as the eternal seed of all beings ; I am the intelligence of the intelligent ; the splendour of the splendid objects, am I.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

Balam balavataam chaaham kaamaraagavivarjitam ;
Dharmaaviruddho bhooteshu kaamosmi bharatarshabha.

11. Of the strong, I am the strength devoid of desire and attachment, and in (all) beings, I am the desire unopposed to Dharma, O Lord of the Bharatas.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

Ye chaiva saattvikaa bhaava raajasaastaamasaashcha ye ;
Matta yeveti tanviddhi natwaham teshu te mayi.

12. Whatever beings (and objects) that are pure, active and inert, these know them to proceed from Me, yet I am not in them, they are in Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

Tribhirgunamayair bhaavairebhis sarvamidam jagat ;
Mohitam naabhijaanaati maamebhyah paramavyayam.

13. Deluded by these three natures (states or things) composed by the three Gunas (of Prakriti) all this world knows not Me as distinct from them, and immutable.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

Daivee hyeshaa gunamayee mama maayaa duratyayaa ;
Maameva ye prapadyante maayaametaam taranti te.

14. Verily, this divine illusion of Mine, made up of Gunas (caused by the qualities) is difficult to cross over ; those who take refuge in Me alone, cross over this illusion.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
ममाययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

Na maam dushkritino moodhaah prapadyante naraadhamaah ;
Maayayaapahritajnaanaa aasuram bhaavamaashritaah.

15. The evil-doers, the deluded, the lowest of men do not seek Me, they whose knowledge is destroyed by illusions, who follow the ways of demons.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

Chaturvidhaa bhajante maam janaas sukritinorjuna ;
Aarto jijnaasurarthaarthee gyaanee cha bharatarshabha.

16. Four kinds of virtuous men worship Me, O Arjuna, the distressed, the seeker of knowledge, the seeker of wealth and the wise, O Lord of the Bharatas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

Teshaam Jnaanee nityayukta ekabhaktirvishishyate ;
Priyo hi Jnaaninotyartham aham sacha mama priyah.

17. Of them the wise, ever steadfast and devoted to the One excels ; for I am exceedingly dear to the wise, and he is dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

Udaaraas sarva evaite jnaanee twaatmaiva me matam ;
Asthitas sa hi yuktaatmaa maamevaanuttamaam gatim.

18. Noble indeed are all these ; but the wise man, I deem, as My very Self ; for, steadfast in mind, he is established in Me alone, as the supreme goal.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।।१९।।

Bahoonaam janmanaamante jnaanavaanmaam prapadyate ;
Vaasudevas sarvamiti sa mahaatmaa sudurlabhah.

19. At the end of many births the wise man comes to Me, realising that all this is Vasudeva (the innermost Self) ; such a great soul (Mahatma) is very hard to find.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ।।२०।।

Kaamaistaistairhrutajnaanah prapadyante anyadevatah ;
Tam tam niyamamaasthaaya prakrityaa niyataas swayaa.

20. Those whose wisdom has been rent away by this or that desire go to other Gods, following this or that rite, led by their own nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ।।२१।।

Yo yo yaam yaam tanum bhaktas shraddhayaarchitumicchati ;
Tasya tasyaachalaam shraddhaam taameva vidadhaamyaham.

21. Whatsoever form any devotee desires to worship with faith—that (same) faith of his I make (firm and) unflinching.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान्हितान् ।।२२।।

Sa tayaa shraddhayaa yuktastasyaaraadhanameehate ;
Labhate cha tatah kaamaan mayaiva vihitaan hitaan.

22. Endued with that faith, he engages in the worship of that (form) and from it he obtains his desires, these being verily ordained by Me (alone).

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

Antavattu phalam teshaam tadbhavatyalpamedhasaam ;
Devaan devayajo yaanti madbhaktaa yaanti maamapi.

23. Verily the fruit that accrues to those men of small intelligence is finite. The worshippers of the Devas go to the Devas, but My worshippers come to Me.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

Avyaktam vyaktimaapannam manyante maamabuddhayah ;
Param Bhaavamajaananto mamaavyayamanuttamam.

24. The foolish think of Me, the Unmanifest, as having manifestation, knowing not My higher, immutable and most excellent nature.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

Naaham prakaashas sarvasya yogamaayaasamaavritah ;
Moodhoyam naabhijaanaati loko maamajamavyayam.

25. I am not manifest to all (as I am) veiled by Yoga Maya. This deluded world knows not Me, the unborn, the Imperishable.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

Vedaaham samateetaani vartamaanaani chaarjuna ;
Bhavishyaani cha bhootani maam tu veda na kashchana.

26. I know, O Arjuna, the beings of the past, the present and the future, but no one knows Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥२७॥

Icchaadweshasamutthena dwandwamohena bhaarata ;
Sarvabhootaani sammoham sarge yaanti parantapa.

27. By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to illusion at birth, O Parantapa (scorcher of foes).

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

Yeshaam twantagatam paapam janaanaam punyakarmanaam ;
Te dwandwamohanirmuktaa bhajante maam dridh avrataah.

28. But those men of virtuous deeds whose sin has come to an end, who are freed from the delusion of the pairs of opposites worship Me, steadfast in vows.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

Jaraamaranamokshaaya maamaashritya yatanti ye ;
Te brahma tadviduh kritsnam adhyaatmam karma chaakhilam.

29. Those who strive for liberation from old age, and death, taking refuge in Me—they realise in full that Brahman, the whole knowledge of Self and all action.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

Saadhibhootaadhidaivam maam saadhiyagnam cha ye viduh ;
Prayaanakaalepi cha maam te vidur yuktachetasah.

30. Those who know Me with the Adhibhuta (pertaining to elements), Adhidaiva (pertaining to the Gods) and the

Adhiyagna (pertaining to the sacrifice), know Me even at the time of death, steadfast in mind.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥७॥

Thus ends the glorious Upanishads of the Bhagavad Gita the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna the seventh discourse entitled :

"GNANA YOGA" (THE YOGA OF WISDOM).

OM

अथाष्टमोऽध्यायः

EIGHTH DISCOURSE

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

Arjuna uvaacha

Kim tadbrahma kim adhyaatmam kim karma purushottama ;
Adhibhootam cha kim proktam adhidaivam kimuchyate.

1. Arjuna said :

What is that Brahman ? What is Adhyatma ? What is action ? What is declared to be Adhibhuta ? And what is Adhidaiva said to be ?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

Adhiyajnah katham kotra dehesmin madhusudana ;
Prayaanakaale cha katham jneyosi niyataatmabhih.

2. Who and how, is Adhiyajna here in this body, O Madhusudana (destroyer of Madhu) ? And how at the time of death, art Thou to be known by the Self-controlled ?

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

Sree Bhagavaan uvaacha

Aksharam Brahma Paramam swabhaavodhyaatmamuchyate;
Bhootabhaavodbhavakaro visargah karmasamjnitah.

3. The Blessed Lord said :

Brahman is the imperishable, the supreme ; His essential nature is called self-knowledge ; the offering to Gods which causes existence and manifestation of beings and which also sustains them is called action.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ।।४।।

Adhibhootam ksharo bhaavah purushashchaadhidaivatam ;
Adhiyajnohamevaatra dehe dehabhritaam vara.

4. Adhibhuta or knowledge of the elements pertains to My perishable nature, and the Purusha or the soul is the Adhidaivata ; I alone am the Adhiyagna here in this body, O best of the embodied.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ।।५।।

Antakaale cha maameva smaran muktwaa kalevaram ;
Yah prayaati sa madbhaavam yaati naastyatra samshayah.

5. And whoso, leaving the body, goes forth remembering Me alone at the time of death, he attains My being ; there is no doubt about this.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ।।६।।

Yam yam vaapi smaran bhaavam tyajatyante kalevaram,
Tam tamevaiti kaunteya sadaa tadbhaavabhaavitah.

6. Whosoever at the end leaves the body, thinking upon any being, to that being only he goes, O Kaunteya (O son of Kunti) (because) of his constant thought of that being.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥७॥

Tasmaat sarveshu kaaleshu maamanusmara yudhya cha ;
Mayyarpitamanobuddhirmaamevaishyasyasamshayam.

7. Therefore at all times remember Me only and fight. With mind and intellect fixed (or absorbed) in Me, thou shalt doubtless come to Me alone.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

Abhyaasayogayuktena chetasaa · naanyagaamina ;
Paramam purusham divyam yaati parthaanuchintayan.

8. With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating one goes to the Supreme Purusha, the Resplendent, O Partha (O son of Pritha).

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥९॥

Kavim puraanamanushaasitaaram
Anoraneeyaamsamanusmaredyah ;
Sarvasya dhaataaramachintyaroopam
Aadityavarnam tamasah parastaat.

9. Whoso meditates on the Omniscient, ancient, the Ruler (of the whole world), minuter than an atom, the supporter of all, of form inconceivable, effulgent like the sun and beyond the darkness (of ignorance).

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम्।।१०।।

Prayaanakaale manasaachalena
Buddhya yukto yogabalena chaiva ;
Bhruvormadhye praanamaaveshya samyak
Sa tam param purusham upaiti divyam.

10. At the time of death with unshaken mind endued with devotion by the power of Yoga, fixing the whole Prana (breath) in the middle of the two eye-brows, he reaches that Supreme Resplendent Purusha.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ।।११।।

Yadaksharam vedavido vadanti
Vishanti yadyatayo veetaraagah ;
Yadicchanto Brahmacharyam charanti
Tatte padam samgrahena pravakshye.

11. That which is declared Imperishable by the Veda-knowers, that which the self-controlled (ascetics or Sannyasins) and passion-free enter, that desiring which Brahmacharya is practised—that goal I will declare to thee in brief.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ।।१२।।

Sarvadwaaraani samyamya mano hridi nirudhya cha ;
Moordhnyaadhaayaatmanah praanamaasthito yogadhaaranaam.

12. Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

OMityekaksharam Brahma vyaaharanmaamanusmaran ;
Yah prayaati tyajan deham sa yaati paramaam gatim.

13. Uttering the one-syllabled OM—the Brahman and remembering Me, he who departs, leaving the body, attains the supreme goal.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

Ananyachetah satatam yo maam smarati nityashah ;
Tasyaaham sulabhah paartha nityayuktasya yoginah.

14. I am easily attainable by that ever-steadfast Yogi who constantly remembers Me daily (for a long time) not thinking of another (with a single mind), O Partha (son of Pritha).

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

Maamupetya punarjanma dhukhaalayamashaashwatam ;
Naapnuvanti mahaatmaanah samsiddhim paramaam gataah.

15. Having attained Me these Mahatmas or great souls do not again take birth which is the place of pain and is non-eternal, they having reached the highest perfection (Moksha).

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

Aabrahmabhuvanaallokah punaraavartinorjuna ;
Maamupeteya tu kaunteya punarjanma na vidyate.

16. (All) worlds including the world of Brahma are subject to returning again, O Arjuna ; but he who reaches Me, O Kaunteya, has no birth.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

Sahasrayugaparyantam aharyad brahmano viduh ;
Raatrim yugasahasraantaam tehoraatravido janah.

17. Those people who know the day of Brahma ends in a thousand Yugas (ages) and the night which (also) ends in a thousand Yugas (ages), they know day and night.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

Avyaktaadvyaktayas sarvaah prabhavantyaharaagame ;
Raatryaagame praleeyante tatraivaavyaktasamjnake.

18. From the unmanifested all the manifested proceed at the coming of the day ; at the coming of night they dissolve verily in that alone which is called the unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

Bhootagraamas sa evaayam bhootwaa bhootwaa praleeyate ;
Raatryagamevashah paartha prabhavantyaharaagame.

19. This same multitude of beings, being born again and again is dissolved, helplessly O Partha (into the unmanifested) at the coming of night and come forth at the coming of the day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ।।२०।।

Parastasmaat tu bhaavonyo avyaktovyaktaatsanaatanah ;
Yas sa sarveshu bhooteshu nashyatsu na vinashyati.

20. But verily there exists, higher than that unmanifested (Avyakta), another unmanifested, Eternal, who is not destroyed when all beings are destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ।।२१।।

Avyaktokshara ityuktastamaahuh paramaam gatim ;
Yam praapya na nivartante taddhaama paramam mama.

21. What is called the unmanifested and the Imperishable, That, they say is the highest goal (path). They who reach it return not. That is My highest abode (place or state).

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ।।२२।।

Purushas sa parah paartha bhaktyaa labhyastwananyayaa ;
Yasyaantasthaani bhootaani yena sarvamidam tatam.

22. That highest Purusha, O Partha, is attainable by unswerving devotion to Him alone within whom all beings dwell, by whom all this is pervaded.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ।।२३।।

Yatra kaale twanaavrittim aavrittim chaiva yoginah ;
Prayaataa yaanti tam kaalam vakshyaami bharatarshabha.

23. Now in what time departing, Yogins go to return not, as also to return, that time, I will tell thee, O chief of the Bharatas.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।।२४।।

Agnirjyotirahas suklah shanmaasaa uttaraayanam ;
Tatra prayaata gacchanti Brahma brahmavido janah.

24. Fire, light, day time, the bright fortnight, the six months of the northern path of the Sun (the northern solstice) —then departing, men who know Brahman go to Brahman.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।।२५।।

Dhoomo ratristathaa krishnah shanmaasaa dakshinaayanam ;
Tatra chaandramasam jyotiryogee praapya nivartate.

25. Smoke, night time, the dark fortnight also, the six months of the southern path of the Sun (the southern solstice) attaining by these to the lunar light, the Yogi returns.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ।।२६।।

Shuklakrishne gatee hyete jagatah saashwate mate ;
Ekayaa yaatyanaavrittim anyayaavartate punah.

26. The bright and dark paths of the world are verily thought to be eternal ; by the one (bright path) a man goes to return not, by the other (dark path) he returns again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ।।२७।।

Naite sritee paartha jaananyogi muhyati kashchana ;
Tasmaat sarveshu kaaleshu yogayukto bhavaarjuna.

27. Knowing these paths, O Partha, no Yogin is deluded ; therefore at all times be steadfast in Yoga, O Arjuna.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥२८॥

Vedeshu yagneshu tapssu chaiva
Daaneshu yatpunyaphalam pradishtam ;
Atyeti tatsarvamidam viditwa
Yogi param sthaanamupaiti chaadyam.

28. Whatever fruit of merit is declared (in the scriptures) to accrue from (the study of) the Vedas, (the performance of) sacrifices, the practice of austerities and gifts—beyond all this goes the Yogin, having known this and attains to the Supreme Primeval (first, ancient) abode.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥८॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna the eighth discourse entitled :

"THE YOGA OF THE IMPERISHABLE BRAHMAN."

अथ नवमोऽध्याय:

NINTH DISCOURSE

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ।।१।।

Sree Bhagavaan uvaacha

Idam tu te guhyatamam pravakshyaamyanasooyave ;
Jnaanam vijnaanasahitam yajjnaatwa mokshyasesubhat.

1. The Blessed Lord said :

To thee who dost not cavil, I shall now declare this, the greatest secret, knowledge combined with experience (Sakshatkara or realisation) ; which having known thou shalt be free from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ।।२।।

Raajavidyaa raajaguhyam pavitramidamuttamam ;
Pratyakshaavagamam dharmyam susukham kartumavyayam.

2. Kingly science, kingly secret, the supreme purifier is this, realisable by direct intuitional knowledge, according to righteousness, very easy to perform, imperishable.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ।।३।।

Ashraddadhaanaah purushaa dharmasyaasya parantapa ;
Apraapya maam nivartante mrityusamsaaravartmani.

3. Persons without faith in this Dharma (knowledge of Self), O Parantapa (O scorcher of foes) without attaining Me, return to the path of this world of death.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

Mayaa tatamidam sarvam jagadavyaktamoortinaa ;
Matsthaani sarvabhootaani na chaaham teshvavasthitah.

4. All this world is pervaded by Me in My unmanifested form (aspect) ; all beings exist in Me, but I do not dwell in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

Na cha matsthaani bhootaani pashya me yogamaishwaram ;
Bootabhrinna cha bhootastho mamaatmaa bhootabhaavanah.

5. Nor do beings exist in Me, (in reality) behold My Divine Yoga, supporting all beings, but not dwelling in them, is my Self, the efficient cause of beings.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

Yathaakaashasthito nityam vaayus sarvatrago mahaan ;
Tathaa sarvaani bhootani matsthaaneetyupadhaaraya.

6. As the mighty wind, moving everywhere rests always in the Akasa, even so, know thou, do all beings rest in me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

Sarvabhootaani kaunteya prakritim yaanti maamikaam ;
Kalpakshaye punastaani kalpaadau visrijaamyaham.

7. All beings, O Kaunteya (O son of Kunti), enter into My prakriti (nature) at the end of a Kalpa ; I send them forth again at the beginning of (the next) kalpa.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

Prakritim swaamavashtabhya visrujaami punah punah ;
Bhootagraamamimam kritsnamavasham prakritervashaat.

8. Animating My prakriti, I again and again send forth all this multitude of beings, helpless by the force of Nature (Prakriti).

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥

Na cha maam taani karmaani nibadhnanti dhananjaya ;
Udaasseenavadaaseenamasaktam teshu karmasu.

9. These acts do not bind Me, O Dhananjaya, sitting like one indifferent unattached to those acts.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

Mayaadhyakshena prakritih sooyate sacharaacharam ;
Hetunaanena kaunteya jagadwiparivartate.

10. Under Me, as supervisor, Prakriti (nature) produces the moving and the unmoving ; because of this O Kaunteya, the world revolves.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

Avajaananti maam moodhaah maanusheem tanumaashritam ;
Param bhaavamajaananto mama bhootamaheshwaram.

11. Fools disregard Me, clad in human form, not knowing My higher being as the Great Lord of beings.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ।।१२।।

Moghaashaa moghakarmaano moghajnaanaa vichetasah ;
Raakshaseemaasureem chaiva prakritim mohineem shritaah.

12. Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are possessed of the deceitful nature of Rakshasas and Asuras.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ।।१३।।

Mahaatmaanastu maam paartha daiveem prakritimaashritaah ;
Bhajantyananyamanaso jnaatwaa bhootaadimavyayam.

13. But the Mahatmas (great souls), O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of beings.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ।।१४।।

Satatam keertayanto maam yatantashcha dhridhavrataah ;
Namasyantashcha maam bhaktyaa nityayuktaa upaasate.

14. Always glorifying Me, striving, firm in vows, prostrating before Me, they worship Me with devotion, always steadfast.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ।।१५।।

Jnaanayajnena chaapyanye yajanto maamupaasate ;
Ekatwena prithaktwena bahudhaa vishwatomukham.

15. Others also sacrificing with the wisdom-sacrifice worship Me, the All-faced, as one, as distinct, as manifold.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६॥

Aham kraturaham yagnah swadhaahamahamaushadham ;
Mantrohamahamevaajyam ahamagniraham hutam.

16. I am the Kratu ; I am the sacrifice ; I am the offering (food) to Pitris or ancestors ; I am the medicinal herb and all plants ; I am the Mantra ; I am also the ghee or clarified butter ; I am the fire ; I am the oblation.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥१७॥

Pitaahamasya jagato maataa dhaataa pitaamahah ;
Vedyam pavitramonkaara riksaama yajureva cha.

17. I am the Father of this world, the Mother, the dispenser of fruits of action and grandfather ; the (one) thing to be known, the Purifier, (the syllable) OM, and also the Rik, the Saman and the Yajus also.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

Gatirbhartaa prabhus saakshee nivaasas sharanam suhrit ;
Prabhavah pralayas sthaanam nidhaanam beejamavyayam.

18. I am the Goal, the Supporter, the Lord, the witness, the Abode, the shelter, the friend, the origin, the dissolution, the foundation, the Treasure-house and the Seed Imperishable.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ।।१९।।

Tapaamyahamaham varsham nigrihnaamyutsrujaami cha ;
Amritam chaiva mrutyushcha sadasacchaahamariuna.

19. (As sun) I give heat ; I withhold and send forth the rain ; I am immortality and also death ; existence and non-existence, O Arjuna.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ।।२०।।

Traividyaa maam somapaah pootapaapaa
Yajnairishtwaa swargatim praarthayante ;
Te punyamaasaadya surendraloka-
Mashnanti divyaan divi devabhogaan.

20. The knowers of the three Vedas, the drinkers of Soma, purified from sin, worshipping Me by sacrifices, pray for the way to heaven ; they reach the holy world of the Lord of the Gods and enjoy in heaven the divine pleasures of the Gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ।।२१।।

Te tam bhuktwaa swargalokam vishaalam
Ksheene punye martyalokam vishanti ;
Evam trayeedharmamanuprapannaa
Gataagatam kaamakaamaa labhante.

21. They, having enjoyed the vast heaven-world, their merit exhausted, enter the world of mortals ; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

Ananyaashchintayanto maam ye janaah paryupaasate ;
Teshaam nityaabhiyuktaanaam yogakshemam vahaamyaham.

22. To those men who worship Me alone, thinking of no other, to those ever-united, I secure which is not already possessed (Yoga) and preserve what they already possess (Kshema).

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

Ye apyanyadevataa bhaktaa yajante shraddhayaanvitaah ;
Tepi maameva kaunteya yajantyavidhipoorvakam.

23. Even those devotees, who endowed with faith, worship other Gods, worship Me alone, O son of Kunti, by the wrong method.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

Aham hi sarvayajnaanaam bhoktaa cha prabhureva cha ;
Na tu maamabhijaananti tatwenaatashchyavanti te.

24. (For) I am alone the enjoyer and also the Lord of all sacrifices ; but they do not know Me in essence (or in reality) and hence they fall (return to this mortal world).

यान्ति देवव्रता देवान्पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ।।२५।।

Yaanti devavrataa devaan pitreenyaanti pitrivrataah ;
Bhootaani yaanti bhootejyaa yaanti madyaajinopi maam.

25. The worshippers of the Devas or Gods go to the Devas ; to the Pitris or ancestors go the ancestor-worshippers; to the Bhutas or the elementals go the worshippers of the Bhutas ; but My worshippers come to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ।।२६।।

Patram pushpam phalam toyam yo me bhaktyaa prayacchati ;
Tadaham bhaktyupahritamashnaami prayataatmanah.

26. Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept offered by the pure-minded, with devotion.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।।२७।।

Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat ;
Yattapasyasi kaunteya tatkurushva madarpanam.

27. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever givest, whatever thou practiseth as austerity, O Kaunteya, do it as an offering unto Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ।।२८।।

Shubhaashubhaphalairevam mokshyase karmabandhanaih ;
Sannyasayogayuktaatmaa vimukto maamupaishyasi.

28. Thus shalt thou be freed from the bonds of actions yielding good and evil fruits ; with the mind steadfast in the Yoga of renunciation and liberated, thou shalt come unto Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।।२९।।

Samoham sarvabhooteshu na me dweshyosti na priyah ;
Ye bhajanti tu maam bhaktyaa mayi te teshu chaapyaham.

29. The same am I to all beings ; to Me there is none hateful or dear ; but those who worship Me with devotion, are in Me and I am also in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ।।३०।।

Api chetsuduraachaaro bhajate maamananyabhaak ;
Saadhureva sa mantavyas samyagvyavasito hi sah.

30. Even, if the most sinful worship Me, with devotion to none else, he too should indeed be regarded as righteous, for he has rightly resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।।३१।।

Kshipram bhavati dharmaatmaa shashwacchaantim nigacchati;
Kaunteya pratijaaneehi na me bhaktah pranashyati.

31. Soon he becomes righteous and attains eternal peace, O Kaunteya, know thou for certain that My devotee is never destroyed.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ।।३२।।

Maam hi paartha vyapaashritya yepi syuh paapayonayah ;
Striyo vaishyaastathaa shoodraastepi yaanti paraam gatim.

32. For taking refuge in Me, they also, who, O Partha, may be of a sinful birth - women, Vaishyas as well as Sudras - even they attain the Supreme Goal.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।।३३।।

Kim punarbrahmanaah punyaa bhaktaa raajarshayastatha ;
Anityamasukham lokam imam praapya bhajaswa maam.

33. How much more (easily) then the holy Brahmanas and devoted royal saints (attain the goal) ; having obtained this impermanent and unhappy world, do thou worship Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ।।३४।।

Manmanaa bhava madbhakto madyaajee maam namaskuru ;
Maamevaishyasi yuktwaivamaatmaanam matbaraavanah.

34. Fix thy mind on Me ; be devoted to Me, sacrifice to Me, bow down to Me ; having thus united thy (whole) Self to me, taking Me as the Supreme Goal, thou shalt come unto Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्य-
योगो नाम नवमोऽध्यायः ।।९।।

Thus ends the glorious Upanishads of the Bhagavad Gita, the Science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna the ninth discourse entitled :

"THE YOGA OF THE KINGLY SCIENCE AND KINGLY SECRET."

OM

अथ दशमोऽध्याय:

TENTH DISCOURSE

श्रीभगवानुवाच

भूय एव महाबाहो श्रृणु मे परमं वच: ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

Sree Bhagavaan uvaacha

Bhooya eva mahaabaaho srunu me paramam vachah ;
Yatteham preeyamaanaaya vakshyaami hitakaamyayaa.

1. The Blessed Lord said :

Again, O mighty-armed, listen to My supreme word ; which I, wishing thy welfare, will declare to thee who art beloved.

न मे विदु: सुरगणा: प्रभवं न महर्षय: ।
अहमादिर्हि देवानां महर्षीणां च सर्वश: ॥२॥

Na me vidus suraganaah prabhavam na maharshayah ;
Ahamaadirhi devaanaam maharsheenaam cha sarvashah.

2. Neither the hosts of Devas nor the great Rishis know my origin ; for in every way I am the source of all the Devas and the Great Rishis.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढ: स मर्त्येषु सर्वपापै: प्रमुच्यते ॥३॥

Yo maamajamanaadim cha vetti lokamaheshwaram ;
Asammoodhas sa martyeshu sarvapaapaih pramuchyate.

3. He who knows Me as unborn and beginningless as the great Lord of the worlds, he, among mortals is undeluded, he is liberated from all sins.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥

Buddhirjnaanamasammohah kshamaa satyam damas shamah ;
Sukham duhkham bhavobhaavo bhayam chaabhayameva cha.

4. Intellect, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, happiness, pain, existence or birth, non-existence or death, fear and also fearlessness.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

Ahimsaa samataa tushtistapo daanam yashoyashah ;
Bhavanti bhaavaa bhootaanaam matta eva prithagvidhaah.

5. Non-injury, equanimity, contentment, austerity, beneficience, fame, ill-fame (these) different kinds of qualities of beings arise from Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

Maharshayas sapta poorve chatwaaro manavastathaa ;
Madbhaava maanasaa jaata yeshaam loka imaah prajaah.

6. The seven great Rishis, the ancient four and all the Manus, possessed of powers like Me (on account of their minds being fixed on Me) were born of (My) mind ; from them are these creatures, in this world.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

Yetaam vibhootim yogam cha mama yo vetti tattwatah ;
Sovikampena yogena yujjyate naatra samshayah.

7. He who in truth knows these manifold manifestations of My being and (this) yoga power of Mine becomes established in the unshakable Yoga ; there is no doubt of it.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

Aham sarvasya prabhavo mattas sarvam pravartate ;
Iti matwaa bhajante maam budha bhaavasamanvitah.

8. I am the source of all ; from Me everything evolves ; understanding thus, the wise worship Me endowed with meditation.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

Macchittaa madgatapraanaa bodhayantah parasparam ;
Kathayantashcha maam nityam tushyanti cha ramanti cha.

9. With their minds wholly in Me, with their life absorbed in Me, enlightening each other, and ever speaking of Me, they are satisfied and delighted.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

Teshaam satatayuktaanaam bhajataam preetipoorvakam ;
Dadaami Buddhiyogam tam yena maamupayaanti te.

10. To them, ever steadfast, worshipping Me with love, I give the Yoga of discrimination by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

Teshaamevaanukampaarthamahamajnaanajam tamah ;
Naashayaamyaatmabhaavastho jnaanadeepena bhaaswataa.

11. Out of mere compassion for them I, dwelling within their Self, destroy the darkness born of ignorance by the luminous lamp of knowledge.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

Arjuna Uvaacha

Param Brahma param dhaama pavitram paramam bhavaan ;
Purusham saashvatam divyamaadidevamajam vibhum.

12. Arjuna said :

Thou art the Supreme Brahman, the Supreme Abode (or the supreme light), the supreme purifier, eternal, Divine Purusha, the primeval God, unborn, omnipresent.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

Aahustwaam rishayas sarve devarshirnaaradastathaa ;
Asito devalo vyaasah swayam chaiva braveeshi me.

13. All the Rishis have thus declared Thee, as also the Deva Rishi Narada ; so also Asita, Devala and Vyaasa ; and now Thou Thyself sayest to Me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

Sarvametadritam manye yanmaam vadasi keshava ;
Nahi te bhagavan vyaktim vidurdevaa na daanavaah.

14. I believe all this that Thou sayest to me as true, O Kesava ; verily, O Blessed Lord, neither the Devas nor the daanavas know Thy manifestation (origin).

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

Swayamevaatmanaatmaanam vettha twam purushottama ;
Bhootabhaavana bhootesha devadeva jagatpate.

15. Verily, Thou Thyself knowest Thyself by Thyself, O Purushottama (Supreme Purusha), O source of beings, O Lord of beings, O God of gods, O Ruler of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

Vaktumarhasyasheshena divyaa hyaatmavibhootayah ;
Yaabhir vibhootibhirlokaanimaamstwam vyaapya tishthasi.

16. Thou shouldst indeed tell, without reserve, of Thy divine glories, by which, Thou existest pervading all these worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

Katham vidyaamaham yogimstwaam sadaa parichintayan ;
Keshu keshu cha bhaaveshu chintyosi bhagavanmayaa.

17. How shall I, ever meditating, know Thee, O Yogin? In what aspects or things, O Blessed Lord, art Thou to be thought of by me ?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

Vistarenaatmano yogam vibootim cha janaardana ;
Bhooyah kathaya triptirhi srunvato naasti me amritam.

18. Tell me again in detail, O Janardana, of Thy Yoga powers and glory ; for I am never satisfied in hearing Thy life-giving speech.

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

Sree Bhagavaan uvaacha

Hanta te kathayishyaami divyaa hyaatmavibhootayah ;
Praadhaanyatah kurushreshtha naastyanto vistarasya me.

19. The Blessed Lord said :
Very well ! now I will declare to thee My divine glories in their prominence, O best of the Kurus ; there is no end to details of Me.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

Ahamaatmaa gudaakesha sarvabhootashayasthitah ;
Ahmaadishcha madhyam cha bhootaanaamanta eva cha.

20. I am the Self, O Gudakesha, seated in the hearts of all beings ; I am the beginning, the middle and also the end of all beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

Aadityaanaamaham vishnur jyotishaam raviramshumaan ;
Mareechirmarutaamasmi nakshatraanaamaham shashee.

21. Among the (twelve) Adityas I am Vishnu ; among luminaries, the Sun ; the radiant Marichi, among the (seven or forty-nine) Maruts ; among stars the moon am I.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

Vedaanaam saamavedosmi devaanaam asmi vaasavah ;
Indriyaanaam manashchaasmi bhootaanaamasmi chetanaa.

22. Among the Vedas I am the Sama Veda ; I am the Vasava among the Gods ; among the senses I am the mind ; and I am the intelligence among living beings.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

Rudraanaam shankarashchaasmi vittesho yaksharakshasaam ;
Vassoonam paavakashchaasmi merus shikharinaamaham.

23. And among the Rudras I am Sankara ; among the Yakshas and Rakshasas, the Lord of wealth (Kubera) ; among the Vasus I am Pavaka (Agni) ; and among the (seven) mountains I am the Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥

Purodhasaam cha mukhyam maam viddhi paartha brihaspatim ;
Senaaneenaamaham skandas sarasaamasmi saagarah.

24. And among the house-hold priests (of kings), O Partha, know Me the chief, Brihaspati ; among generals, I am Skanda ; among lakes, I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

Maharsheenaam bhriguraham giraamasmyekamaksharam ;
Yagnaanaam japayajnosmi sthaavaraanaam himaalayah.

25. Among the great Rishis I am Bhrigu; among words I am the one syllable 'OM' ; among sacrifices I am the sacrifice of silent repetition (Japa Yagna) ; among immovable things I am the Himalayas.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

Aswatthah sarvavrikshaanaam devarsheenaam cha naaradah ;
Gandharvaanaam chitrarathas siddhaanaam kapilo munih.

26. Among all trees (I am) the Aswattha ; among Divine Rishis, Narada ; among Gandharvas, Chitraratha ; among the perfected, the Muni Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

Ucchaishravasamashwaanaam viddhi maamamritodbhavam ;
Iairaavatam gajendraanaam naraanaam cha naraadhipam.

27. Know Me among horses as Uchchaisravas, born of Amrita, lordly among elephants, the Airavata, and among men, the King.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥

Aayudhaanaamaham vajram dhenoonaamasmi kaamadhuk ;
Prajanashchaasmi kandarpas sarpaanaamasmi vaasukih.

28. Among weapons I am the thunderbolt ; among cows I am Kamaduk ; I am the progenitor Kandarpa ; among serpents I am Vasuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

Anantashchaasmi naagaanaam varuno yaadasaamaham ;
***Pitreenaamaryamaa** chaasmi yamas samyamataamaham.*

29. I am Ananta among Nagas ; I am Varuna of water-deities ; Aryaman of Pitris or ancestors I am ; I am Yama among Governors.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

Prahlaadashchaasmi daityaanaam kaalah kalayataamaham ;
Mrigaanaam cha mrigendroham vainateyashcha pakshinaam.

30. And I am Prahlada among Daityas ; among reckoners I am time ; among beasts I am the Lord of beasts (lion) ; and Vainateya (Garuda) among birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

Pavanah pavataamasmi raamas shastrabhirtaamaham ;
Jhashaanaam makarashchaasmi srotasaamasmi jaahnavee.

31. Among purifiers (or the speeders) I am the wind ; Rama among warriors am I ; among fishes I am the shark; among streams I am the Ganges.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ।।३२।।

Sargaanaamaadirantashcha madhyam chaivaahamarjuna ;
Adhyaatmavidyaa vidyaanaam vaadah pravadataamaham.

32. Among creations I am the beginning, the middle and also the end, O Arjuna ; among sciences I am the science of the Self, and I (am) the logic among controversialists.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ।।३३।।

Aksharaanaamakaarosmi dwandwas saamaasikasya cha ;
Ahamevaakshayah kaalo dhaataaham vishwatomukhah.

33. Among letters the letter 'A' I am, and the dual among all compounds I am, verily the inexhaustible or ever-lasting time I am the (all-faced) dispenser (of fruits of actions) having faces in all directions.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ।।३४।।

Mrityus sarvaharashchaahamudbhavashcha bhavishyataam ;
Keertis shreervaakcha naareenaam smritirmedhaa dhritih kshamaa.

34. And I am all-devouring Death, and the prosperity of those who are to be prosperous ; among the feminine qualities fame, prosperity, speech, memory, intelligence, firmness and forgiveness.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ।।३५।।

Brihatsaama tathaa saamnaam gaayatree cchandasaamaham ;
Maasaanaam maargasheershohamritoonaam kusumaakarah.

35. Among hymns also I am the Brihat-saaman ; among metres Gayatri am I ; among months I am Margasirsha ; among seasons (I am) the flowery season.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥

Dyootam cchalayataamasmi tejastejaswinaamaham ;
Jayosmi vyavasaayosmi sattvam sattvavataamaham.

36. I am the gambling of the fraudulent ; I am the splendour of the splendid ; I am victory, I am determination (of those who are determined), I am the goodness of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

Vrishneenaam vaasudevosmi paandavaanaam dhananjayah ;
Muneenaamapyaham vyaasah kaveenaamushanaa kavih.

37. Among the Vrishnis I am Vasudeva ; among the Pandavas (I am) Dhananjaya ; among the Munis also I am Vyasa ; among the poets I am Ushana the poet.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

Dando damayataamasmi neetirasmi jigeeshataam ;
Mounam chaivaasmi guhyaanaam jnaanam jnaanavataamaham.

38. Among punishers I am the sceptre ; among those who seek victory I am statemanship ; and also among secrets I am silence ; the knowledge among knowers I am.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।।३९।।

Yachchaapi sarvabhootaanaam beejam tadahamarjuna ;
Na tadasti vinaa yatsyaanmayaa bhootam charaacharam.

39. And whatever is the seed of all beings, that also am I, O Arjuna ; there is no being, whether moving or unmoving that can exist without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ।।४०।।

Naantosti mama divyaanaam vibhooteenaam parantapa ;
Esha tooddeshatah prokto vibhootervistaro mayaa.

40. There is no end of My Divine Glories, O Parantapa ; but this is a brief statement by Me of the particulars of My Divine Glories.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ।।४१।।

Yadyadvibhootimatsattwam shreemadoorjitameva vaa ;
Tattadevaavagaccha twam mama tejomshasambhavam.

41. Whatever being there is glorious, prosperous or powerful, that know thou to be a manifestation of a part of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।।४२।।

Athavaa bahunaitena kim jnaatena tavaarjuna ;
Vishtabhyaahamidam kritsnamekaamshena sthito jagat.

42. But of what avail to thee is the knowledge of all these details, O Arjuna ? I exist, supporting this whole world by one part of Myself.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म-
विद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूति-
योगो नाम दशमोऽध्यायः ॥१०॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the tenth discourse entitled :

"VIBHUTI YOGA (THE YOGA OF DIVINE GLORIES)."

OM

अथैकादशोऽध्यायः

ELEVENTH DISCOURSE

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

Arjuna uvaacha

Madanugrahaaya paramam guhyamadhyaatmasamjnitam ;
Yattwayoktam vachastena mohoyam vigato mama.

1. Arjuna said :

By this word of the highest secret concerning the Self Thou hast spoken out of compassion towards me, my delusion is gone.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

Bhavaapyayau hi bhootaanaam srutau vistarasho mayaa ;
Twattah kamalapatraaksha maahaatmyamapi chaavyayam.

2. The origin and destruction of beings, verily, have been heard by me in detail from Thee, O Lotus-eyed, and also Thy inexhaustible greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

Evametadyathattha twamaatmaanam parameshwara ;
Drashtumicchaami te roopamaishwaram purushottama.

3. (Now) O Supreme Lord ! as thou hast thus described Thyself, in that way, O Purushottama (Purusha Supreme)! I wish to see (actually) Thy Divine Form.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

Manyase yadi tacchakyam mayaa drashtumiti prabho ;
Yogeshwara tato me twam darshayaatmaanamavyayam.

4. If Thou, O Lord, thinkest it possible for me to see it, do Thou, then, O Lord of Yogis, show me Thy imperishable Self.

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

Sree Bhagavaan uvaacha

Pashya me paartha roopani shatashotha sahasrashah ;
Naanaavidhaani divyaani naanaavarnaakriteeni cha.

5. The Blessed Lord said :

Behold, O Partha, forms of Me, by hundreds and thousands, of different sorts, Divine, of various colours and shapes.

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

Pashyaadityaan vasoonrudraan ashwinau marutastathaa ;
Bahoonyadrishtapoorvaani pashyaashcharyaani Bhaarata.

6. Behold the Adityas, the Vasus, the Rudras, the (two) Aswins, and also the (fortynine) Maruts ; behold many wonders never seen before, O Bharata.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥

Ihaikastham jagatkritsnam pashyaadya sacharaacharam;
Mama dehe gudaakesha yacchaanyad drashtumicchasi.

7. Now behold, O Gudakesa, in this My body, the whole universe centred in one—including the moving and the unmoving—and whatever else thou desirest to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

Na tu maam shakyase drashtumanenaiva swachakshushaa ;
Divyam dadaami te chakshuh pashya me yogamaishwaram.

8. But thou art not able to behold Me with these thine eyes alone ; I give thee divine eye ; behold My lordly Yoga.

संजय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

Sanjaya uvaacha

Evamuktwaa tato raajan mahaayogeshwaro Harih ;
Darshayaamaasa paarthaaya paramam roopamaishwaram.

9. Sanjaya said :

Having thus spoken, O king, the great Lord of Yoga, Hari, showed to Partha His supreme form as Lord.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

Anekavaktranayanam anekaadbhutadarshanam ;
Anekadivyaabharanam divyaanekodyataayudham.

10. With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ।।११।।

Divyamaalyaambaradharam divyagandhaanulepanam ;
Sarvaashcharyamayam devamanantam vishwatomukham.

11. Wearing divine garlands (necklaces) and apparel, anointed with divine unguents, the all-wonderful, resplendent, endless with faces on all sides.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ।।१२।।

Divi sooryasahasrasya bhavedyugapadutthitaa ;
Yadi bhaas sadrishee saa syaadbhaasastasya mahaatmanah.

12. If the splendour of a thousand suns were to blaze out at once in the sky, that would be like the splendour of that Mighty Being (great soul).

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ।।१३।।

Tatraikastham jagatkritsnam pravibhaktamanekadha ;
Apashyaddevadevasya shareere paandavastadaa.

13. There, in the body of the God of Gods, Pandava (son of Pandu) then saw the whole universe resting in one, with its many groups.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ।।१४।।

Tatas sa vismayaavishto hrishtaromaa dhananjayah ;
Pranamya shirasaa devam kritaanjalirabhaashata.

14. Then, he Dhananjaya, filled with wonder, with his hair standing on end, bowed down his head to the God and spoke with joined palms.

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीश कमलासनस्थमृषींश्च
सर्वानुरगांश्च दिव्यान् ।।१५।।

Arjuna uvaacha

Pashyaami devaamstava deva dehe
Sarvamstatha bhootavisheshasanghaan ;
Brahmaanameesham kamalaasanastham
Risheemshcha sarvaanuragaamshcha divyaan.

15. Arjuna said :

I see all the Gods, O God in Thy body, and also hosts of various classes of beings, Brahma the Lord seated on the Lotus, all the Rishis and celestial serpents.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ।।१६।।

Anekabaahoodaravaktranetram
Pashyaami twaam sarvatonantaroopam ;
Naantam na madhyam na punastavaadim
Pashyaami vishweshwara vishawaroopa.

16. I see Thee of boundless form on every side with manifold arms, stomachs, mouths and eyes ; neither the end, nor the middle, nor also the beginning do I see, O Lord of the Universe, O Cosmic Form.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

Kireetinam gadinam chakrinam cha
Tejoraashim sarvato deeptimantam ;
Pashyaami twaam durnireekshyam samantaat
Deeptanaalaarkadyutimaprameyam.

17. I see Thee with diadem, club and discus ; a mass of radiance shining everywhere, very hard to look at, alround blazing like burning fire and sun, and immeasurable.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥१८॥

Twamaksharam paramam vetitavyam
Twamasya vishwasya param nidhaanam ;
Twamavyayas shaashwatadharmagoptaa
Sanaatanastwam purusho mato me.

18. Thou art the Imperishable, the Supreme Being worthy to be known. Thou art the great treasure-house of this universe ; Thou art the imperishable protector of the Eternal Dharma ; Thou art the Ancient Purusha, I deem.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

Anaadimadhyaantamanantaveeryam
Anantabaahum shashisooryanetram ;
Pashyaami twaam deeptahutaashavaktram
Swatejasaa vishwamidam tapantam.

19. I see Thee without beginning, middle or end, infinite in power, of endless arms, the sun and the moon being Thy eyes, the burning fire Thy mouth ; heating the whole universe with Thy radiance.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

Dyaavaaprithivyoridamantaram hi
Vyaaptam twayaikena dishashcha sarvaah ;
Drishtwaadbhutam roopamugram tavedam
Lokatrayam pravyathitam mahaatman.

20. This space between earth and the heavens and all the quarters are filled by Thee alone ; having seen this, Thy wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being.

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

Amee hi twaam surasanghaa vishanti
kechit bheetah praanjalayo grinanti ;
Swasteetyuktwaa maharshisiddhasanghaah
Stuvanti twaam stutibhih pushkalaabhih.

21. Verily, into Thee enter these hosts of Devas ; some extol Thee in fear with joined palms ; " May it be well : " thus saying bands of great Rishis and Siddhas praise Thee with hymns complete.

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

Rudraadityaa vasavo ye cha saadhyaa
Vishweshvinau marutashchoshmapaashcha ;
Gandharvayakshaasurasiddhasanghaa
Veekshante twaam vismitaashchaiva sarve.

22. The Rudras, Adityas, Vasus, Sadhyas, Viswedevas, the two Aswins, Maruts, Ushmapas and hosts of Gandharvas, Yakshas, Asuras and Siddhas—they are all looking at Thee, all quite astonished.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

Roopam mahat te bahuvaktranetram
Mahaabaaho bahubaahoorupaadam ;
Bahoodaram bahudamshtraakaraalam
Drishtwaa lokaah pravyathitaastathaaham.

23. Having seen Thy immeasurable form—with many mouths and eyes, O mighty-armed, with many arms, thighs and feet, with many stomachs and fearful with many teeth—the worlds are terrified, and I also.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥२४॥

Nabhasprisham deeptamanekavarnam
Vyaattaananam deeptavishaalanetram ;
Drishtwaa hi twaam pravyathitaantaraatmaa
Dhritim na vindaami shamam cha vishno.

24. On seeing Thee (thy form) touching the sky, shining in many colours, with mouths wide open, with large fiery eyes, I am terrified at heart, and find neither courage nor peace, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥२५॥

Damshtraakaraalaani cha te mukhaani
Drishtwaiva kaalaanalasannibhaani ;
Disho na jaane na labhe cha sharma
Praseeda devesha jagannivaasa.

25. Having seen Thy mouths fearful with teeth (blazing) like Pralaya fires, I know not the four quarters, nor do I find peace ; have mercy, O Lord of the Devas, O Abode of the Universe.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥२६॥

Amee cha twaam dhritaraashtrasya putraah
Sarve sahaivaavanipaalasanghaih ;
Bhishmo dronas sootaputrastathaasau
Sahaasmadeeyairapi yodhamukhyaih.

26. All the sons of Dhritarashtra with hosts of kings of the earth, Bhishma, Drona, and Sutaputra with the warrior chiefs of ours.

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

Vaktraani te twaramaana vishanti
Damshtraakaraalaani bhayaanakaani ;
Kechidwilagnaa dashanaantareshu
Sandrishyante choornitairuttamaangaih.

27. Into Thy mouths terrible with teeth and fearful to behold they hurriedly enter. Some are found sticking in the gaps between the teeth with their heads crushed to powder.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

Yatha nadeenaam bahavombuvegaas
Samudramevaabhimukhaa dravanti ;
Tatha tavaamee naralokaveeraa
Vishanti vaktraanyabhivijwalanti.

28. Verily, as many torrents of rivers flow towards the ocean, so also these heroes in the world of men enter Thy flaming mouths.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

Yathaa pradeeptam jwalanam patangaa
Vishanti naashaaya samriddhavegaah ;
Tathaiva naashaaya vishanti lokaas
Tavaapi vaktraani samruddhavegaah.

29. As moths hurriedly rush into a blazing fire for destruction so also these creatures hurriedly rush into Thy mouths for destruction.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

Lelihyase grasamaanas samantaal
Lokaan samagraan vadanair jwaladbhih ;
Tejobhiraapoorya jagatsamagram
Bhaasastavograah pratapanti vishno.

30. Thou lickest up devouring all worlds on every side with Thy flaming mouths. Thy fierce rays, filling the world with radiance, are burning, O Vishnu !

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

Aaakhyaahi me ko bhavaanugraroopo
Namostu te devavara praseeda ;
Vijnaatumicchaami bhavantamaadyam
Nahi prajaanaami tava pravrittim.

31. Tell me who Thou art, so fierce in form. Salutations unto Thee, O God Supreme ; have mercy. I desire to know Thee, the original Being, I know not indeed Thy doing.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

Sree Bhagavaan uvaacha

Kaalosmi lokakshayakrit pravruddho
Lokaansamaahartumiha pravrittah ;
Ritepi twaam na bhavishynati sarve
Ye awasthitah pratyaneekeshu yodhah.

32. The Blessed Lord said :
I am the mighty world-destroying Time, now engaged in destorying the worlds. Even without thee, none of the warriors arrayed in hostile armies shall live.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

Tasmaat twam uttishtha yasho labhaswa
Jitwaa shatroon bhunkshwa raajyam samriddham ;
Mayaieviete nihataah poorvameva
Nimittamaatram bhava savyasaachin.

33. Therefore, stand up ! and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom. Verily by Myself they have been already slain ; be thou a mere instrument, O Lefthanded one (Arjuna.)

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

Dronam cha bheeshmam cha jayadratham cha
Karnam tathaanyaanapi yodhaveeraan ;
Mayaa hataamstwam jahi maa vyathishthaa
Yudhyaswa jetaasi rane sapatnaan.

34. Drona, Bhishma, Jayadratha, Karna and other brave warriors - these are already slain by Me ; do thou kill ; be not distressed with fear ; fight and thou shalt conquer thy enemies in battle.

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥३५॥

Sanjaya uvaacha

Etacchrutwaa vachanam keshavasya
Kritaanjalirvepamaanah kireetee ;
Namaskritwaa bhooya evaaha krishnam
Sagadgadam bheetahbheetah pranamya.

35. Sanjaya said :

Having heard that speech of Kesava, the crowned one (Arjuna) with folded palms, trembling, prostrating himself, again addressed Krishna, in a choked voice bowing down, overwhelmed with fear.

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६॥

Arjuna uvaacha

Sthaane hrisheekesha tava prakeertyaa
Jagatprahrishyatyanurajyate cha ;
Rakshaamsi bheetaani disho dravanti
Sarve namasyanti cha siddhasanghaah.

36. Arjuna said :

It is meet, O Hrisheekesha, that the world delights and rejoices in Thy praise ; Rakshasas fly in fear to all quarters, and all the hosts of Siddhas bow to Thee.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥३७॥

Kasmaat cha te na nameran mahaatman
Gareeyase Brahmanopyaadikartre ;
Ananta devesha jagannivaasa
Twamaksharam sadasattatparam yat.

37. And why should they not, O great souled one, bow to Thee greater (than all else) the Primal cause even of Brahman, O infinite Being, O Lord of Gods, O abode of the universe, Thou art the Imperishable, the Being and the non-being. That which is supreme (that which is beyond Sat and Asat).

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥३८॥

Twamaadidevah purushah puraanas
twamasya vishwasya param niddhaanam ;
Vettaasi vedyam cha param cha dhaama
twayaa tatam vishwamanantaroopa.

38. Thou art the Primal God, the Ancient Purusha, Thou art the Supreme Refuge of this universe. Thou art the knower, the knowable and the Supreme abode. By thee is the universe pervaded, O Being of infinite forms.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः,
पुनश्च भूयोऽपि नमो नमस्ते ।।३९।।

Vaayuryamognirvarunas shasaankah
Prajaapatistwam prapitaamahashcha ;
Namo namastestu sahasrakritwah
Punashcha bhooyopi namo namaste.

39. Thou art Vayu, Yama, Agni, Varuna, the moon, Prajapati and the great-grand Father, salutations, salutations unto Thee ! a thousand times and again and again salutations, salutations unto Thee.

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ।।४०।।

Namah purastaadatha prishtataste
Namostu te sarvata eva sarva ;
Anantaveeryaamitavikramastwam
Sarvam samaapnoshi tatosi sarvah.

40. Salutations unto Thee, before and behind ! Salutations to Thee on every side ! O All Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art all.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ।।४१।।

Sakheti matwaa prasabham yaduktam
He krishna he yaadava he sakheti ;
Ajaanataa mahimaanam tavedam
Mayaa pramaadaatpranayena vaapi.

41. Whatever I have presumptuously said from carelessness or love, addressing Thee as 'O Krishna, O Yadava, O friend' regarding Thee merely as a friend, unknowing of this, Thy greatness.

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ।।४२।।

Yacchaavahaasaarthamasatkritosi
Vihaarashayyasanabhojaneshu ;
Ekothavaapyachyuta tatsamaksham
Tatkshaamaye twaamaham aprameyam.

42. In whatever way I may have insulted Thee for the sake of fun while at play, reposing, sitting, or at meals, when alone (with thee) O Achyuta, or in company - that I implore Thee, Immeasurable one, to forgive.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ।।४३।।

Pitaasi lokasya charaacharasya
Twamasya poojyashcha gururgareeyaan ;
Na twatsamostyabhyadhikah kutonyo
Lokatrayepyapratimaprabhava.

43. Thou art the Father of this world, moving and unmoving. Thou art to be adored by this world. Thou, the greatest Guru ; (for) none there exists who is equal to Thee ; how can there be then another superior to Thee in the three worlds, O being of unequalled power ?

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

Tasmatpranamya pranidhaaya kaayam
Prasaadaye twaamahameeshameedyam ;
Piteva putrasya sakheva sakhyuh
Priyah priyaayaarhasi deva sodhum.

44. Therefore, bowing down, prostrating my body, I crave Thy forgiveness, adorable Lord ! As a father forgiveth his son, a friend his (dear) friend, a lover his beloved, even so shouldst Thou forgive me, O Deva.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥४५॥

Adrishtapoorvam hrishitosmi drishtwaa
Bhayena cha pravyathitam mano me ;
Tadeva me darshaya deva roopam
Praseeda devesha jagannivaasa.

45. I am delighted, having seen what was never seen before ; and yet my mind is distressed with fear. Show me that previous form only, O God, have mercy, O God of Gods, O abode of the universe.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥४६॥

Kireetinam gadinam chakrahastam
Icchaami twaam drashtumaham tathaiva ;
Tenaiva roopena chaturbhujena
Sahasrabaaho bhava vishwamoorte.

46. I desire to see Thee as before, crowned, bearing a mace, with the discus in the hand, in Thy former form only, having four arms, O Thousand-armed, O universal form.

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

Sree Bhagavaan uvaacha

Mayaa prasannena tavaarjunedam
Roopam param darshitamaatmayogaat ;
Tejomayam vishwamanantamaadyam
Yanme twadanyena na drishtapoorvam.

47. The Blessed Lord said :
Graciously by Me, O Arjuna, this supreme form has been shown to thee by My own Yoga power - full of splendour, primeval, infinite, universal form of Mine which has never before been seen by any other than thyself.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

Na vedayagnaadhyayanairna daanair
Na cha kriyaabhirna tapobhirugraih ;
Evam roopas shakya aham nriloke
Drashtum twadanyena kurupraveera.

48. Neither by the study of the Vedas and sacrifices, nor by gifts, nor by rituals, nor by severe austerities, can I be seen in this form in the world of men by any other than thyself, O great hero of the Kurus.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥४९॥

Maa te vyathaa maa cha vimoodhabhaavo
Drishtwaa roopam ghorameedringmamedam ;
Vyapetabheeh preetamanaah punastwam
Tadeva me roopamidam prapashya.

49. Be not afraid nor bewildered on seeing such a terrible form of Mine as this ; with thy fear dispelled and with gladdened heart, now behold again this former form of Mine.

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

Sanjaya uvaacha

Itayarjunam vaasudevastathoktwaa
Swakam roopam darshayaamaasa bhooyah ;
Aaashwaasayaamaasa cha bheetamenam
Bhootwaa punas saumyavapurmahaatmaa.

50. Sanjaya said :

Having thus spoken to Arjuna, Vasudeva again showed his own Form, and the Great souled One, assuming His gentle form, consoled him who was terrified.

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

Arjuna uvaacha

Drishtwedam maanusham roopam tava saumyam janaardana;
Idaaneemasmi samvrittas sachetaah prakritim gatah.

51. Arjuna said :

Having seen this Thy gentle human form, O Janardana, now I am composed, and am restored to my own nature.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥५२॥

Sree Bhagavaan uvaacha

Sudurdarshamidam roopam drishtavaanasi yanmama ;
Devaa apyasya roopasya nityam darshanakaankshinah.

52. The Blessed Lord said :

Very hard indeed it is to see this form of Mine which thou hast seen. Even the Gods are ever longing to behold this form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

Naaham vedairna tapasaa na daanena na chejyayaa ;
Shakya evamvidho drashtum drishtavaanasi maam yathaa.

53. Neither by the Vedas, nor by austerity, nor by gift, nor by sacrifice can I be seen in this form as thou hast seen Me (so easily).

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ।।५४।।

Bhaktyaa twananyayaa shakya ahamevamvidhoarjuna ;
Jnaatum drashtum cha tattwena praveshtum cha parantapa.

54. But by single-minded devotion, can I, of this form, be known and seen in reality, and also entered into, O Parantapa (O scorcher of thy foes).

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ।।५५।।

Matkarmakrinmatparamo madbhaktas sangavarjitah ;
Nirvairas sarvabhooteshu yas sa maameti paandava.

55. He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment who bears enimity towards no creature, he comes to Me, O Pandava.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो
नामैकादशोऽध्यायः ।।११।।

Thus ends the glorious Upanishads of the Bhagavad Gita the science of the eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the eleventh discourse entitled :

"THE YOGA OF THE VISION OF THE COSMIC FORM."

OM

अथ द्वादशोऽध्यायः

TWELFTH DISCOURSE

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

Arjuna uvaacha

Evam satatayuktaa ye bhaktaastwaam paryupaasate ;
Ye' chaapyaksharamavyaktam tesham ke yogavittamaah.

1. Arjuna said :

Those devotees who, ever-steadfast, thus worship Thee and those also who worship the Imperishable, the unmanifested—which of them are better-versed in Yoga ?

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

Sree Bhagavaan uvaacha

Mayyaveshya mano ye maam nityayuktaa upaasate ;
Shraddhayaa parayopetaaste me yuktatamaa mataah.

2. The Blessed Lord said :

Those who, fixing their mind on Me, worship Me, ever-steadfast and endowed with Supreme faith, these in My opinion are the best in Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥

Ye twaksharamanirdeshyamavyaktam paryupaasate ;
Sarvatragamachintyam cha kootasthamachalam dhruvam.

3. Those who worship the Imperishable, the indefinable, the unmanifest, the Omnipresent, the unthinkable, the Immovable and the Eternal.

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

Samniyamyendriyagraamam sarvatra samabuddhayah ;
Te praapnuvanti maameva sarvabhootahite rataah.

4. Having restrained all the senses, even-minded everywhere, intent on the welfare of all beings - verily they also come unto Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

Kleshodhikatarasteshaamavyaktaasaktachetasaam ;
Avyaktaa hi gatirduhkham dehavadbhiravaapyate.

5. Greater is their trouble whose minds are set on the unmanifested ; for the goal, the unmanifested, is very hard for the embodied to reach.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ॥
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

Ye tu sarvaani karmaani mayi sannyasya matparaah ;
Anannyenaiva yogena maam dhyaayanta upaasate.

6. But those who worship Me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ।।७।।

Teshaamaham samuddhartaa mrityusamsaarasaagaraat ;
Bhavaami nachirat paartha mayyaaveshitachetasaam.

7. For them whose mind is set on Me, verily I become ere long, O Partha, the saviour out of the ocean of the mortal samsara.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ।।८।।

Mayyeva mana aadhatswa mayi buddhim niveshaya ;
Nivasishyasi mayyeva ata oordhwam na samshayah.

8. Fix thy mind on Me only, place thy intellect in Me ; (then) thou shalt no doubt live in Me alone hereafter.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ।।९।।

Atha chittam samaadhaatum na shaknoshi mayi sthiram ;
Abhyaasayogena tato maamicchaaptum dhananjaya.

9. If thou art unable to fix thy mind steadily on Me, then by Yoga of constant practice do thou seek to reach Me, O Dhananjaya.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ।।१०।।

Abhyaasepyasamarthosi matkarmaparamo bhava ;
Madarthamapi karmaani kurvansiddhimavaapsyasi.

10. If also thou art unable to practise Abhyasa Yoga, be thou intent on doing actions for My sake ; even by doing actions for My sake, thou shalt attain perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

Athaitadapyashaktosi kartum madyogamaashritah ;
Sarvakarmaphalatyaagam tatah kuru yataatmavaan.

11. If thou art unable to do even this, then taking refuge in union with Me, renounce the fruits of all actions, with the self controlled.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

Shreyo hi jnaanamabhyaasaat jnaanaddhyaanam vishishyate;
Dhyaanaat karmaphalatyaagastyaagaatcchaantiranantaram.

12. Better indeed is knowledge than practice ; than knowledge meditation is better, than meditation renunciation of the fruits of actions ; peace immediately follows renunciation.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥

Adweshtaa sarvabhootaanaam maitrah karuna eva cha ;
Nirmamo nirahankaaras samaduhkhasukah kshamee.

13. He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

Santushtas satatam yogee yataatmaa dridhanishchayah ;
Mayyarpitamanobuddhiryo madbhaktas sa me priyah.

14. Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

Yasmaanodwijate loko lokaannodwijate cha yah ;
Harshamarshabhayodwegairmukto yas sa cha me priyah.

15. He by whom the world is not agitated (afflicted), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - he is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

Anapekshas shuchirdaksha udaaseeno gatavyathah ;
Sarvaarambhaparityaagee yo madbhaktas sa me priyah.

16. He who is free from wants, pure, expert, unconcerned, untroubled, renouncing all undertakings or commencement - he who is (thus) devoted to Me, is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७॥

Yo na hrishyati na dweshti na shochati na kaankshati ;
Shubhaashubhaparityaagi bhaktimaan yas sa me priyah.

17. He who neither rejoices nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

Samas shatrau cha mitre cha tathaa maanaapamaanayoh ;
Sheetoshnasukhaduhkheshu samas sangavivarjitah.

18. He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment.

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

Tulyanindaastutirmaunee santushto yena kenachit ;
Aniketas sthiramatir bhaktimaanme priyo narah.

19. To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded full of devotion - that man is dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

Ye tu dharmyaamritamidam yathoktam paryupaasate ;
Shraddadhaana matparamaa bhaktaasteteeva me priyaah.

20. They verily, who following this Immortal Dharma (law or doctrine) as described above, endued with faith, regarding Me as their Supreme Goal, they, devotees, are exceedingly dear to Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म-
विद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्ति-
योगो नाम द्वादशोऽध्यायः ॥१२॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the twelfth discourse entitled :

"THE YOGA OF DEVOTION."

OM

अथ त्रयोदशोऽध्याय:

THIRTEENTH DISCOURSE

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ।।

Arjuna uvaacha

**Prakritim purusham chaiva kshetram khsetrajnameva cha ;
Etadveditumicchaami jnaanam jneyam cha kesava.*

Arjuna said :

Prakriti (Matter) and Purusha (Spirit), also the Kshetra (the field) and Kshetrajna (the knower of the Field), knowledge and that which ought to be known - these, I wish to learn, O Kesava.

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ।।१।।

Sree Bhagavaan uvaacha

*Idam shareeram kaunteya kshetramityabhidheeyate ;
Etadyo vetti tam praahuh kshetrajna iti tadvidah.*

1. The Blessed Lord said :

This body, O Kaunteya, is called the Field ; he who knows it (body) is called Kshetrajna (the knower of the field) by those who know of them (Kshetra and Kshetrajna) *i.e.*, by the sages.

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* In some of the books this Sloka is not found. Some commentators look upon this Sloka as an interpolation.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥२॥

Kshetrajnam chaapi maam viddhi sarvaksetreshu bhaarata ;
Kshetrakshetrajnayorjnaanam yattatjnaanam matam mama.

2. Do thou also know Me as the knower of the Field in all Fields, O Bharata. Knowledge as to the Field and the knower of the Field is considered by Me to be the Knowledge.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे श्रृणु ॥३॥

Tat kshetram yatcha yaadrik cha yadvikaari yatashcha yat ;
Sa cha yo yatprabhaavashcha tatsamaasena me shrinu.

3. What the Field and of what nature, what are its modifications and whence it is, and also who He is and what His powers are, that hear from Me in brief.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥४॥

Rishibhirbahudhaa geetam cchandobhirvividhaih prithak ;
Brahmasootrapadaishchaiva hetumadbhirvinishchitaih.

4. Rishis have sung in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reasoning and decisive.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥

Mahaabhootaanyahankaaro buddhiravyaktameva cha ;
Indriyaani dasaikam cha pancha chendriyagocharaah.

5. The great elements, egoism, intellect, and also the unmanifested (Mula Prakriti), the ten senses and one, and the five objects of the senses ;

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

Ichcha dweshas sukham duhkham sanghaatashchetanaa dhritih;
Etat kshetram samaasena savikaaramudaahritam.

6. Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude - the Kshetra has been thus briefly described with its modifications.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥

Amaanitwam adambhitwam ahimsaa kshaantiraarjavam ;
Aacharyopaasanam shaucham sthairyamaatmavinigrahah.

7. Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control ;

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥

Indriyaartheshu vairaagyamanahamkaara eva cha ;
Janmamrityujaraavyaadhiduhkhadoshaanudarshanam.

8. Indifference to the objects of the senses, and also absence of egoism, perception (or reflection on the) of evil in birth, death, old age, sickness and pain ;

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥९॥

Asaktiranabhishwangah putradaaragrihaadishu ;
Nityam cha samachittatwam ishtaanishtopapattishu.

9. Non-attachment, non-identification of Self with son, wife, home and the rest, and constant even-mindedness on the attainment of the desirable and the undesirable ;

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ।।१०।।

Mayi chaananyayogena bhaktiravyabhichaarinee ;
Viviktadeshasevitwamaratirjanasamsadi.

10. Unswerving devotion unto Me by the Yoga of non-separation, resort to solitary places, distaste for the society of men ;

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ।।११।।

Adhyaatmajnaananityatwam tatwajnaanaarthadarshanam ;
Etatjnaanamiti proktam ajnaanam yadatonyathaa.

11. Constancy in self-knowledge, perception of the end of true knowledge ; this is declared to be knowledge, and what is opposed to it is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ।।१२।।

Jneyam yattatpravakshyaami yajjnaatwaamritamashnute ;
Anaadimatparam brahma na sattannasaduchyate.

12. I will declare that which has to be known, knowing which one attains to Immortality, the beginningless Supreme Brahman, called neither being nor non-being.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।।१३।।

Sarvatah paanipaadam tat sarvatokshishiromukham ;
Sarvatas shrutimalloke sarvamaavritya tishthati.

13. With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥

Sarvendriyagunaabhaasam sarvendriyavivarjitam ;
Asaktam sarvabhricchaiva nirgunam gunabhoktru cha.

14. Shining by the functions of all the senses, yet without the senses ; unattached, yet supporting all ; devoid of qualities, yet their experiencer.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

Bahirantashcha bhootaanaamacharam charameva cha ;
Sookshmatwaat tadavijneyam doorastham chaantike cha tat.

15. Without and within all beings, the unmoving and also the moving ; because of its subtlety unknowable ; and near and far away is That.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

Avibhaktam cha bhooteshu vibhaktamiva cha sthitam ;
Bhootabhartru cha tadjneyam grasishnu prabhavishnu cha.

16. And undivided, yet He exists as if divided in beings ; That is to be known as the supporter of beings ; He devours and He generates.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥

Jyotishaamapi tajjyotistamasah paramuchyate ;
Jnaanam jneyam jnaanagamyam hridi sarvasya vishthitam.

17. That, the light of all lights, is said to be beyond darkness ; knowledge, the knowable, the goal of knowledge, seated in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

Iti kshetram tathaa jnaanam jneyam choktam samaasatah ;
Madbhakta etadvijnaaya madbhaavaayopapadyate.

18. Thus the Field, as well as knowledge and the knowable have been briefly stated. My devotee thus knowing, enters into My being.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

Prakritim purusham chaiva vidhyanaadee ubhaavapi ;
Vikaaramshcha gunaamshchaiva viddhi prakritisambhavaan.

19. Know thou that Matter and Spirit are both beginning-less ; and know thou also that all modifications and qualities are born of Prakriti.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

Kaaryakaaranakartrutwe hetuh prakritiruchyate ;
Purushas sukhaduhkhaanaam bhoktrutwe heturuchyate.

20. In the production of the effect and the cause, Prakriti is said to be the cause ; in the experience of pleasure and pain, Purusha is said to be the cause.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥

Purushah prakritistho hi bhunkte prakritijaan gunaan ;
Kaaranam gunasangosya sadasadyonijanmasu.

21. Purusha seated in Prakriti, experiences the qualities born of Prakriti ; attachment to the qualities is the cause of his birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥

Upadrashtaanumantaa cha bhartaa bhoktaa maheshwarah ;
Paramaatmeti chaapyukto dehesmin purushah parah.

22. The Supreme Purusha in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the Supreme Self.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

Ya evam vetti purusham prakritim cha gunais saha ;
Sarvathaa vartamaanopi na sa bhooyopi jaayate.

23. He who thus knows the Purusha and Prakriti together with the qualities, in whatsoever condition he may be, he is not born again.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

Dhyaanenaatmani pashyanti kechidaatmaanamaatmanaa ;
Anye saankhyena yogena karmayogena chaapare.

24. Some by meditation behold the Self in the self by the Self, others by the Yoga of knowledge (by Sankhya Yoga) and others by Karma Yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ।।२५।।

Anye twevamajaanantas shrutwaanyebhya upaasate ;
Tepi chaatitarntyeva mrityum shrutiparaayanaah.

25. Others also, not knowing thus, worship having heard of it from others, they too cross beyond death, regarding what they have; heard as the supreme refuge.

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ।।२६।।

Yaavat sanjaayate kinchit sattwam sthavarajangamam ;
Kshetrakshetrajnasamyogaat tadviddhi bharatarshabha.

26. Wherever being is born, the unmoving or the moving, know thou, O best of the Bharatas, that it is from the union between the Field and the knower of the Field.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ।।२७।।

Samam sarveshu bhooteshu tishthantam parameshwaram ;
Vinashyatswavinashyantam yah pashyati sa pashyati.

27. He sees, who sees the Supreme Lord, existing equally in all beings, the unperishing within the perishing.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ।।२८।।

Samam pashyanhi sarvatra samavasthitameeshwaram ;
Na hinastyaatmanaatmaanam tato yaati paraam gatim.

28. Because he who sees the same Lord everywhere equally dwelling, destroys not the Self by the Self, therefore he goes to the highest goal.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

Prakrityaiva cha karmaani kriyamaanaani sarvashah ;
Yah pashyati tathaatmaanamakartaaram sa pashyati.

29. He sees, who sees that all actions are performed by Prakriti alone, and that the Self is actionless.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

Yadaa bhootaprithagbhaavamekasthamanupashyati ;
Tata eva cha vistaaram brahma sampadyate tadaa.

30. When he (a man) sees the whole variety of beings as resting in the one, and spreading forth from That (one) alone, he then becomes Brahman.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

Anaaditwaat nirgunatwaat paramaatmaayamavyayah ;
Shareerasthopi kaunteya na karoti na lipyate.

31. Being without beginning, and being devoid of qualities this Supreme Self, imperishable, though dwelling in the body, O Kaunteya, neither acts nor is tainted.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

Yathaa sarvagatam saukshmyaadaakasham nopalipyate ;
Sarvatraavasthito dehe tathaatmaa nopalipyate.

32. As the all-pervading ether is not tainted, because of its subtlety, so also the Self seated everywhere in the body is not tainted.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ।।३३।।

Yathaa prakashayatyekah kritsnam lokamimam ravih ;
Kshetram kshetree tathaa kritsnam prakaashayati bhaarata.

33. Just as the one sun illumines the whole world, so also the Lord of the Field (Paramatma) illumines the whole Field, O Bharata.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ।।३४।।

Kshetrakshetrajnayorevamantaram jnaanachakshushaa ;
Bhootaprakritimoksham cha ye vidur yaanti te param.

34. They who by the eye of knowledge perceive the distinction between the Ksehtra and Kshetrajna and also the liberation from the Prakriti of being they go to the Supreme.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभाग-
योगो नाम त्रयोदशोऽध्यायः ।।१३।।

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the thirteenth discourse entitled :

"THE YOGA OF THE DISTINCTION BETWEEN THE FIELD AND THE KNOWER OF THE FIELD."

अथ चतुर्दशोऽध्यायः

FOURTEENTH DISCOURSE

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

Param bhooyah pravakshyaami jnaanaanaam jnaanamuttamam ;
Yajnaatwaa munayas sarve paraam siddhimito gataah.

1. The Blessed Lord said :

I will again declare (to thee) that supreme knowledge the best of all knowledges, which all the sages having known have gone to the supreme perfection after this life.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

Idam jnaanamupaashritya mama saadharmyamaagataah ;
Sargepi nopajaayante pralaye na vyathanti cha.

2. They who, having refuge in this knowledge, have attained to unity with Me, are neither born at the time of creation, nor are they disturbed at the time of dissolution.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥३॥

Mama yonirmahadbrahma tasmin garbham dadhaamyaham ;
Sambhavas sarvabhootaanaam tato bhavati bhaarata.

3. My womb is the great Brahman ; in that I place the germ ; thence, O Bharata, is the birth of all beings.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

Sarvayonishu kaunteya moortayas sambhavanti yaah ;
Taasaam Brahma mahadyoniraham beejapradah pitaa.

4. Whatever forms are produced, O Kaunteya, in any womb whatsoever, the Great Brahman is their womb, I the seed-giving father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

Sattwam rajastama iti gunaah prakritisambhavaah ;
Nibadhnanti mahaabaaho dehe dehinamavyayam.

5. Purity, passion and inertia - these qualities, O mighty armed, born of Prakriti, bind fast in the body the embodied, the indestructible.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥

Tattra Sattwam nirmalatwaat prakaashakamanaamayam ;
Sukhasangena badhnaati jnaanasangena chaanagha.

6. Of these, Sattva, which from its stainlessness, is luminous and healthy, binds by attachment to happiness and by attachment to knowledge, O sinless one.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

Rajo raagaatmakam viddhi trishnaasangasamudbhavam ;
Tannibadhnaati kaunteya karmasangena dehinam.

7. Know thou Rajas (to be) of the nature of passion, the source of thirst and attachment ; it binds fast, O Kaunteya, the embodied one by attachment to action.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

Tamastwajnaanajam viddhi mohanam sarvadehinaam ;
Pramaadaalasyanidrabhistannibadhnaati bhaarata.

8. But, know thou Tamas to be born of ignorance, deluding all embodied beings ; it binds fast, O Bharata, by heedlessness, indolence and sleep.

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥९॥

Sattvam sukhe sanjayati rajah karmani bhaarata ;
Jnaanamaavritya tu tamah pramaade sanjayatyuta.

9. Sattva attaches to happiness, Rajas to action, O Bharata, while Tamas verily, shrouding knowledge, attaches to heedlessness.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

Rajastamashchaabhibhooya sattwam bhavati bhaarata ;
Rajas sattwam tamashchaiva tamas sattwam rajastathaa.

10. Now Sattva arises (prevails), O Bharata, having overpowered Rajas and inertia ; now Rajas having overpowered Sattva and inertia ; and now inertia having overpowered Sattwa and Rajas.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥

Sarvadwaareshu dehesmin prakasha upajaayate ;
Jnaanam yadaa tadaa vidyaadvivriddham sattvamityuta.

11. When through every gate (sense) in this body, the wisdom light shines, then it may be known that Sattva is predominent.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

Lobhah pravrittiraarambhah karmanaamashamas sprihaa ;
Rajasyetaani jaayante vivriddhe bharatarshabha.

12. Greed, activity, the undertaking of actions, restlessness, longing - these arise when Rajas is predominent, O bull of the Bharatas (O best of the Bharatas).

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥

Aprakaashopravrittishcha pramaado moha eva cha ;
Tamasyetaani jaayante vivriddhe kurunandana.

13. Darkness, inertness, heedlessness and delusion these arise when Tamas is predominent, O descendent of Kuru.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥

Yadaa sattwe pravriddhe tu pralayam yaati dehabhrit ;
Tadottamavidaam lokaanamalaan pratipadyate.

14. If the embodied one meets death when Sattva is predominent, then he attains to the spotless worlds of the knowers of the Highest.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ।।१५।।

Rajasi pralayam gatwaa karmasangishu jaayate ;
Tathaa praleenastamasi moodhayonishu jaayate.

15. Meeting death in Rajas, he is born among those attached to action ; and, dying in Tamas, he is born in the womb of the senseless.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ।।१६।।

Karmanas sukritasyaahus saattvikam nirmalam phalam ;
Rajasastu phalam duhkhamajnaanam tamasah phalam.

16. The fruit of good action, they say, is Sattvika and pure ; verily, the fruit of Rajas is pain, and ignorance is the fruit of Tamas.

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ।।१७।।

Sattwaatsanjaayate jnaanam rajaso lobha eva cha ;
Pramaadamohau tamaso bhavatoajnaanameva cha.

17. From Sattva arises knowledge, and greed from Rajas ; heedlessness and delusion arise from Tamas, and also ignorance.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।।१८।।

Oordhwam gacchanti sattwasthaa madhye tishthanti raajasaah ;
Jaghanyagunavrittisthaa adho gachchanti taamasaah.

18. Those who are seated in Sattva go upwards ; the Rajasic dwell in the middle ; and the Tamasic, abiding in the function of the lowest Guna, go downwards.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

Naanyam gunebhyah kartaaram yadaa drashtaanupashyati ;
Gunebhyashcha param vetti madbhaavam sodhigacchati.

19. When the seer beholds no agent other than the Gunas and knows that which is higher than the Gunas, he attains to My being.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

Gunaanetaanateetya treendehi dehasamudbhavaan ;
Janmamrityujaraaduhkhairvimuktoamritamashnute.

20. The embodied one having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality.

अर्जुन उवाच

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥२१॥

Arjuna uvaacha

Kairlingais treengunaanetaanateeto bhavati prabho ;
Kimaachaarah katham chaitaanstreengunaanativartate.

21. Arjuna said :

What are the marks of him who has crossed over the three Gunas, O Lord ? What is his conduct, and how does he go beyond these three Gunas ?

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

Sree Bhagavaan uvaacha

Prakasham cha pravrittim cha mohameva cha paandava ;
Na dweshti sampravrittaani na nivrittaani kankshati.

22. The Blessed Lord said :

Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥

Udaaseenavadaaseeno gunairyo na vichaalyate ;
Gunaa vartanta ityeva yovatishthati nengate.

23. He who seated like one unconcerned, is moved not by the Gunas, who knowing that the Gunas operate, is self-controlled and moves not.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥२४॥

Samaduhkhasukhas swasthas samaloshtaashmakaanchanah ;
Tulyapriyaapriyo dheerastulyanindaatmasamstutih.

24. Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, to whom the dear and the undear are alike, firm, the same in censure and praise.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

Maanaapamaanayostulyastulyo mitraaripakshayoh ;
Sarvaarambhaparityaagi gunaateetas sa uchyate.

25. The same in honour and dishonour, the same to friend and foe, abandoning all undertakings - he is said to have crossed beyond the Gunas.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२६॥

Maam cha yovyabhichaarena bhaktiyogena sevate ;
Sa gunaan samateetyaitaan brahmabhooyaaya kalpate.

26. And he who serves Me with an unswerving devotion, he, crossing beyond the Gunas, is fitted for becoming Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

Brahmano hi pratishthaahamamritasyaavyayasya cha ;
Shaashwatasya cha dharmasya sukhasyaikaantikasya cha.

27. For I am the abode of Brahman, the Immortal and the Immutable, of everlasting Dharma and of absolute bliss.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभाग-
योगो नाम चतुर्दशोऽध्यायः ॥१४॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the fourteenth discourse entitled :

"THE YOGA OF THE DIVISION OF THE THREE GUNAS."

OM

अथ पञ्चदशोऽध्यायः

FIFTEENTH DISCOURSE

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

Oordhwamoolamadhasshaakhamashwattham praahurav-yayam ;
Cchandaamsi yasya parnaani yastam veda sa vedavit.

1. The Blessed Lord said :

They (wise people) speak of the indestructible Aswattha having its root above and branches below, whose leaves are the metres or hymns ; he who knows it is a Veda-knower.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥२॥

Adhashchordhwam prasrutaastasya shaakhaa
Gunapravriddhaa vishayapravaalaah ;
Adhascha moolaanyanusantataani
Karmaanubandheeni manushyaloke.

2. Below and above spread its branches, nourished by the Gunas ; sense-objects are its buds ; and below in the world of men stretch the roots, originating in action.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥

Na roopamasyeha tathopalabhyate
Naanto na chaadirnacha sampratishthaa ;
Ashwatthamenam suviroodhamoolam
Asangashastrena dridhena cchitwaa.

3. Its form is not here perceived as such, neither its end, nor its origin, nor its foundation or resting place ; having cut as under this firm-rooted Aswattha with the strong axe of non-attachment.

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

Tatah padam tat parimaargitavyam
Yasmin gataa na nivartanti bhooyah ;
Tameva chaadyam purusham prapadye
Yatah pravrittih prasrutaa puraanee.

4. Then That goal should be sought for, whither having gone none return again. I seek refuge in that Primeval Purusha whence streamed forth the ancient activity or energy.

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

Nirmaanamohaa jitasangadoshaa
Adhyaatmanityaa vinivrittakaamaah ;
Dwandwairvimuktaas sukhaduhkhasamjnair
Gacchantyamoodhaah padamavyayam tat.

5. Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely turned away, freed from the pairs of opposites known as pleasure and pain, the undeluded reach that goal Eternal.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

Na tadbhaasayate sooryo na shashaanko na paavakah ;
Yadgatwaa na nivartante taddhaama paramam mama.

6. Nor doth the sun illumine there, nor moon, nor fire ; having gone thither they return not ; that is My Supreme Abode.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

Mamaivaamsho jeevaloke jeevabhootas sanaatanah ;
Manasshashthaaneendriyaani prakritisthaani karshati.

7. An eternal portion of Myself having become a living soul in the world of life, draws (to itself) the (five) senses with mind for the sixth, abiding in Prakriti.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

Shareeram yadavaapnoti yacchaapyutkraamateeshwarah ;
Griheetwaitaani samyaati vaayurgandhaanivaashayaat.

8. When the Lord obtains a body, and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (the flowers).

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

Shrotram chakshus sparshanam cha rasanam ghraanameva cha;
Adhishthaaya manashchaayam vishayaanupasevate.

9. Presiding over the ear, the eye, touch, the taste and the smell, so also the mind, He enjoys the objects of the senses.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

Utkraamantam sthitham vaapi bhunjaanam vaa gunaanvitam;
Vimoodhaa naanupashyanti pashyanti jnaanachakshushah.

10. Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold, who possess the eye of knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

Yatanto yoginashchainam pashyantyaatmanyavasthitam ;
Yatantopyakritaatmaano nainam pashyantyachetasah.

11. The Yogis striving (for perfection) behold Him dwelling in the Self ; but, the unrefined and unintelligent, even though striving see Him not.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

Yadaadityagatam tejo jagadbhaasayatekhilam ;
Yacchandramasi yacchaagnau tattejo viddhi maamakam.

12. The light which residing in the sun illumines the whole world, that which is the moon and in the fire - know that light to be Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

Gaamaavishya cha bhootaani dhaarayaamyahamojasaa ;
Pushnaami chaushadhees sarvaas somo bhootwaa rasaatmakah.

13. Permeating the earth I support all beings by (My) energy ; and having become the watery moon I nourish all herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

Aham vaishwaanaro bhootwaa praaninaam dehamaashritah ;
Praanaapaanasamaayuktah pachaamyannam chaturvidham.

14. I having become (the fire) Vaishwanara, abide in the body of living beings, and associated with Prana and Apana, digest the four-fold food.

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

Sarvasya chaaham hridi sannivishto
Mattas smritirjnaanamapohanam cha ;
Vedaishcha sarvairahameva vedyo
Vedaantakridvedavideva chaaham.

15. And I am seated in the hearts of all ; from Me are memory, knowledge, as well as their absence. I am verily that which has to be known by all the Vedas ; I am indeed the author of the Vedanta and the knower of the Vedas am I.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

Dwaavimau purushau loke ksharashchaakshara eva cha ;
Ksharas sarvaani bhootaani kootasthokshara uchyate.

16. Two Purushas are there in this world - the perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

Uttamah purushastwanyah paramaatmetyudaahritah ;
Yo lokatrayamaavishya bibhartyavyaya ishwarah.

17. But distinct is the Supreme Purusha called the Highest Self, the indestructible Lord, who pervading the three worlds, sustains them.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

Yasmaatksharamatteetohamaksharaadapi choottamah ;
Atosmi loke vede cha prathitah purushottamah.

18. As I transcend the perishable and am even higher than the Imperishable ; therefore I am declared as the Purushottama (the Highest Purusha) in the world and in the Veda.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

Yo maamevamasammoodho jaanati purushottamam ;
Sa sarvavidbhajati maam sarvabhaavena bhaarata.

19. He who, undeluded, thus knows Me, the Supreme Purusha, he, all-knowing, worships Me, with his whole being (heart), O Bharata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

Iti guhyatamam shaastramidamuktam mayaanagha ;
Etadbuddhwaa buddhimaansyaat kritakritayshcha bhaarata.

20. Thus, this most secret science (teaching) has been taught by Me, O sinless one ; on knowing this (a man) becomes wise and all his duties are accomplished, O Bharata.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो
नाम पञ्चदशोऽध्यायः ॥१५॥

Thus ends, the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of yoga, the dialogue between Sri Krishna and Arjuna, the fifteenth discourse entitled :

"THE YOGA OF THE SUPREME SPIRIT."

OM

अथ षोडशोऽध्यायः

SIXTEENTH DISCOURSE

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

Sree Bhagavaan uvaacha

Abhayam sattwasamshuddhirjnaanayogavyavasthitih ;
Daanam damashcha yajnashcha swaadhyaayastapa aarjavam.

1. The Blessed Lord said :

Fearlessness, purity of heart, steadfastness in knowledge and Yoga ; alms-giving, control of the senses, sacrifice, study of the Shastras, austerity and straightforwardness.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥

Ahimsaa satyamakrodhastyaagas shaantirapaishunam ;
Dayaa bhooteshvaloluptwam maardavam hreerachaapalam.

2. Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥३॥

Tejah kshamaa dhritis shauchamadroho naatimaanitaa ;
Bhavanti sampadam daiveemabhijaatasya bhaarata.

3. Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride - these belong to the one born for a divine state, O Bharata.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ।।४।।

Dambho darpobhimaanashcha krodhah paarushyameva cha ;
Ajnaanam chaabhijaatasya paartha sampadamaasureem.

4. Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born, O Partha, for a demoniac state.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ।।५।।

Daivee sampadvimokshaaya nibandhaayaasuree mataa ;
Maa shuchas sampadam daiveemabhijaatosi paandava.

5. The divine nature is deemed for liberation, the demoniacal for bondage ; grieve not, O Pandava, thou art born with divine properties.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे श्रृणु ।।६।।

Dwau bhootasargau lokesmin daiva aasura eva cha ;
Daivo vistarashah prokta aasurm paartha me shrinu.

6. There are two types of beings in this world, the divine and demoniacal ; the divine has been described at length ; hear from Me, O Partha, of the demoniacal.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

Pravrittim cha nivrittim cha janaa na viduraasuraah ;
Na shaucham naapi chaachaaro na satyam teshu vidyate.

7. The demoniac know not what to do and what to refrain from ; neither purity, nor right conduct nor truth is found in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥८॥

Asatyamapratishtham te jagadaahuraneeshwaram ;
Aparasparasambhootam kimanyat kaamahaitukam.

8. They say, " The universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause ; what else ?"

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥

Etaam drishtimavashtabhya nashtaatmaanolpabuddhayah ;
Prabhavantyugrakarmaanah kshyaaya jagatohitaah.

9. Holding this view, these ruined souls of small intellect and fierce deeds, come forth as the enemies of the world for its destruction.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

Kaamamaashritya dushpooram dambhamaanamadaanvitaah ;
Mohaadgriheetvaasadgraahaan pravartanteshuchivrataah.

10. Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion they work with impure resolves.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥

Chintaamaparimeyaam cha pralayaantaamupaashritaah ;
Kaamopabhogaparamaa etaavaditi nischitaah.

11. Giving themselves over to unmeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that that is all.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

Aashaapaashashatairbaddhaah kaamakrodhaparaayanaah ;
Eehante kaamabhogaarthamanyaayenaarthasanchayaan.

12. Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

Idamadya mayaa labdhamimam praapsye manoratham ;
Idamasteedamapi me bhavishyati punardhanam.

13. "This to-day has been gained by me, this desire I shall obtain ; this is mine and this wealth also shall be mine in future."

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥

Asau mayaa hatas shatrurhanishye chaaparaanapi ;
Ishwarohamaham bhogee siddhoham balavaansukhee.

14. " That enemy has been slain by me, and others also I shall slay. I am the Lord, I am the enjoyer, I am perfect, powerful and happy."

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

Aadhyobhijanavaanasmi konyosti sadrusho mayaa ;
Yakshye daasyaami modishya ityajnaanavimohitaah.

15. " I am rich and well-born. Who else is equal to me ? I will sacrifice, I will give (alms, money), I will rejoice." Thus deluded by ignorance ;

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

Anekachittavibhraantaa mohajaalasamaavritaah ;
Prasaktaah kaamabhogeshu patanti narakeashuchau.

16. Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

Aatmasambhaavitaas stabdhaa dhanamaanamadaanvitaah ;
Yajante naamayajnaiste dambhenaavidhipoorvakam.

17. Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices in name out of ostentation, contrary to scriptural ordinances.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

Ahamkaaram balam darpam kaamam krodham cha samshritaah ;
Maamaatmaparadeheshu pradwishantobhyasooyakaah.

18. Given over to egoism, power, haughtiness, lust and anger, these malicious people hate Me in their own bodies and those of others.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

Taanaham dwishatah krooraan samsaareshu naraadhamaan ;
Kshipaamyajasramashubhaanyaasureeshweva yonishu.

19. These cruel haters, worst among men in the world, I hurl these evil-doers for ever into the wombs of the demons only.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

Aasureem yonimaapanna moodhaa janmani janmani ;
Maamapraapeyaiva kaunteya tato yaantyadhamaam gatim.

20. Entering into demoniacal wombs, and deluded in birth after birth, not attaining to Me, they thus fall, O Kaunteya, into a condition still lower than that.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

Trividham narakasyedam dwaaram naashanamaatmanah ;
Kaamah krodhastathaa lobhastasmaadetattrayam tyajet.

21. Tripple is the gate of this hell, destructive of the Self-lust, anger and greed ; therefore one should abandon these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

Etairvimuktah kaunteya tamodwaraistribhirnarah ;
Aacharatyaatmanas shreyastato yaati paraam gatim.

22. A man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the Supreme goal.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

Yas shaastravidhimutsrujya vartate kaamakaaratah ;
Na sa siddhimavaapnoti na sukham na paraam gatim.

23. He who having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains not perfection, nor happiness, nor the Supreme goal.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

Tasmaat shaastram pramaanam te kaaryaakaaryavyavasthitau;
Jnaatwaa shaastravidhaanoktam karma kartumihaarhasi.

24. Therefore let the scriptures be thy authority in determining what ought to be done, or what ought not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act here (in this world).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभागयोगो
नाम षोडशोऽध्यायः ॥१६॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna the sixteenth discourse entitled :

"THE YOGA OF DIVISION BETWEEN THE DIVINE AND THE DEMONIACAL."

OM

अथ सप्तदशोऽध्याय:

SEVENTEENTH DISCOURSE

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विता: ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तम: ।।१।।

Arjuna uvaacha

Ye shaastravidhimutsrijya yajante shraddhayaanvitaah ;
Teshaam nishthaa tu kaa krishna sattwamaaho rajastamah.

1. Arjuna said :

Those who setting aside the ordinances of the scriptures, perform sacrifice with faith, what is their condition O Krishna ? Is it Sattva, Rajas or Tamas ?

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां श्रृणु ।।२।।

Sree Bhagavaan uvaacha

Trividhaa bhavati shraddhaa dehinaam saa swabhaavajaa ;
Sattvikee raajasee chaiva taamasee cheti taam shrinu.

2. The Blessed Lord said :

Threefold is the faith of the embodied, which is inherent in their nature,—the Sattvic (pure), the Rajasic (passionate) and the Tamasic (dark). Do thou hear of it.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

Sattvaanuroopaa sarvasya shraddhaa bhavati bhaarata ;
Sraddhaamayoyam purusho yo yacchraddhas sa eva sah.

3. The faith of each is in accordance with his nature, O Bharata. The man consists of his faith ; as a man's faith is, so he is.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

Yajante saattvikaa devvaanyakshrakshaamsi raajasaah ;
Pretaanbhootaganaamschaanye yajante taamasaa janaah.

4. The Sattvic or pure men worship the Gods ; the Rajasic or the passionate the Yakshas and the Rakshasas ; the others—the Tamasic people or the dark folk worship the ghosts and the hosts of Bhutas or the nature-spirits.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥

Ashaastiavihitam ghoram tapyante ye tapo janaah ;
Dambhaahamkaarasamyuktaah kaamaraagabalaanvitaah.

5. Those men who practise terrific austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥६॥

Karshayantas shaieerastham bhootagiaamamachetasah ;
Maam chaivaantasshareerastham taanvidhyaasuranishchayaan.

6. Senseless, torturing all the elements in the body and Me also, who dwell in the body within, know thou these to be of demoniacal resolve.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

Aahaarastwapi sarvasya trividho bhavati priyah ;
Yagnastapastathaa daanam yeshaam bhedamimam srinu.

7. The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving. Hear thou the distinction of these.

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

Aayus sattvabalaarogyasukhapreetivivardhanaah ;
Rasyaas snigdhaas sthiraa hridyaa ahaaraas saattvikapriyaah.

8. The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite), which are savoury and oleaginous, substantial and agreeable are dear to the Sattvic (pure).

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

Katvamlalavanaatyushnateekshnarookshavidaahinah ;
Aahaaraa raajasasyeshtaa duhkhashokaamayapradaah.

9. The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by the Rajasic and are productive of pain, grief and disease.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

Yaatayaamam gatarasam pooti paryushitam cha yat ;
Ucchishtamapi chaamedhyam bhojanam taamasapriyam.

10. That which is stale, tasteless, putrid and rotten, refuse and impure, is the food liked by the Tamasic.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

Aphalaakaankhsibhiryagno vidhidrishto ya ijyate ;
Yashtavyameveti manas samaadhaaya sa saattvikah.

11. That sacrifice which is offered by men without desire for fruit as enjoined by the ordinance, with a firm faith that sacrifice is a duty, is Sattvic or pure.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

Abhisandhaaya tu phalam dambhaarthamapi chaiva yat ;
Ijyate bharatashreshtha tam yagnam viddhi raajasam.

12. The sacrifice which is offered, O best of the Bharatas, seeking for fruit and for ostentation, know thou that to be a Rajasic Yagna.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

Vidhiheenamasrishtaannam mantraheenamadakshinam ;
Shraddhaavirahitam yagnam taamasam parichakshate.

13. They declare that sacrifice to be Tamasic which is contrary to the ordinances, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।।१४।।

Devadwijagurupraajnapoojanam shauchamaarjavam ;
Brahmacharyamahimsaa cha shaareeram tapa uchyate.

14. Worship of the Gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ।।१५।।

Anudwegakaram vaakyam satyam priyahitam cha yat ;
Swaadhyaayaabhyasanam chaiva vaangmayam tapa uchyate.

15. Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the Vedas, are called the austerity of the speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ।।१६।।

Manahprasaadas saumyatwam maunamaatmavinigrahah ;
Bhaavasamshuddhirityetattapo maanasamuchyate.

16. Serenity of mind, good heartedness, silence, self-control, purity of nature—this is called the mental austerity.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ।।१७।।

Shraddhayaa parayaa taptam tapastattrividham naraih ;
Aphalaakaankshibhiryuktais saattvikam parichakshate.

17. This threefold austerity, practised by steadfast men with the utmost faith, desiring no fruit, they call Sattvic.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥

Satkaaramaanapoojaartham tapo dambhena chaiva yat ;
Kriyate tadiha proktam raajasam chalamadhruvam.

18. The austerity which is practised with the object of gaining good reception, honour and worship, and with hypocrisy is here said to be Rajasic, unstable and transitory.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९॥

Moodhagraahenaatmano yat peedayaa kriyate tapah ;
Parasyotasaadanaartham vaa tattaamasamudaahritam.

19. That austerity which is practised out of a foolish notion, with self-torture or for the purpose of destroying another, is declared to be Tamasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

Daatavyamiti yaddaanam deeyatenupakaarine ;
Deshe kaale cha paatre cha taddaanam saattvikam smritam.

20. That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be Sattvic.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१॥

Yattu pratyupakaaraartham phalamuddishya vaa punah ;
Deeyate cha pariklishtam taddaanam raajasam smritam.

21. And that gift which is given with a view to receive in return, or looking for fruit again, or reluctantly, is held to be Rajasic.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ।।२२।।

Adeshakaale yaddaanamapaatrebhyashcha deeyate ;
Asatkritamavajnaatam tattaamasamudaahritam.

22. The gift that is given at a wrong place and time, to unworthy persons, without respect or with insult, is declared to be Tamasic.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ।।२३।।

Om Tatsaditi nirdesho brahmanas trividhas smritah ;
Braahmanaastena vedaashcha yajnaashcha vihitaah puraa.

23. " Om Tat Sat " this has been declared to be the tripple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and sacrifices.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ।।२४।।

Tasmaadomityudaahritya yajnadaanatapahkriyaah ;
Pravartante vidhaanoktaas satatam brahmavaadinaam.

24. Therefore, with the utterance of ' OM ' are the acts of sacrifice, gift and austerity, as enjoined in the scriptures, always begun by the students of Brahman.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ।।२५।।

Tadityanabhisandhaaya phalam yajnatapahkriyaah ;
Daanakriyaashcha vividhaah kriyante mokshakaankhshibhih.

25. Uttering " Tat " without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gift performed by the seekers of liberation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

Sadbhaave saadhubhaave cha sadityetadprayujyate ;
Prashaste karmani tathaa sacchabdah paartha yujyate.

26. The word " Sat " is used in the sense of reality and goodness ; and so also, O Partha, the word " Sat " is used in the sense of an auspicious act.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

Yajne tapasi daane cha sthitis saditi chochyate ;
Karma chaiva tadartheeyam sadityevaabhidheeyate.

27. Steadfastness in sacrifice, austerity and gift, is also called " Sat " and, also action in connection with these (for the sake of the Supreme) is called Sat.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

Ashraddhayaa hutam dattam tapastaptam kritam cha yat ;
Asadityuchyate paartha na cha tatpretya no iha.

28. Whatever is sacrificed, given or performed, and whatever austerity is practised without faith, it is called "Asat." O Partha, it is naught here or hereafter (after death).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभाग-
योगो नाम सप्तदशोऽध्यायः ॥१७॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the seventeenth discourse entitled :

"THE YOGA OF THE DIVISION OF THREEFOLD FAITH."

OM

अथाष्टादशोऽध्यायः

EIGHTEENTH DISCOURSE

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१॥

Arjuna uvaacha

Sannyaasasya mahaabaaho tattwamicchaami veditum ;
Tyaagasya cha hrisheekesha prithakkeshinishoodana.

1. Arjuna said :

I desire to know severally, O mighty-armed, the essence or truth of renunciation, O Hrisheekesha, as also of Tyaga or abandonment, O slayer of Keshi.

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

Sree Bhagavaan uvaacha

Kaamyaanaam karmanaam nyaasam sannyaasam kavayo viduh;
Sarvakarmaphalatyaagam praahustyaagam vichakshanaah.

2. The Blessed Lord said :

The sages understand "Sannyasa" to be the renunciation of works with desire ; the wise declare the abandonment of the fruits of all actions as Tyaga.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥३॥

Tyaajyam doshavadityeke karma praahurmaneeshinah ;
Yagnadaanatapahkarma na tyaajyamiti chaapare.

3. That action should be abandoned as an evil, some philosophers declare ; while others (declare) that acts of sacrifice, gift and austerity should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

Nishchayam shrinu me tatra tyaage bharatasattama ;
Tyaago hi purushavyaaghra trividhas samprakeertitah.

4. Hear from Me the conclusion or the final truth about this abandonment, O best of the Bharatas ; abandonment, verily, O best of men, has been declared to be of three kinds.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

Yajnadaanatapahkarma na tyaajyam kaaryameva tat ;
Yajno daanam tapashchaiva paavanaani maneeshinaam.

5. Acts of sacrifice, gift and austerity should not be abandoned, but should be performed ; sacrifice, gift, and also austerity are the purifiers of the wise.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

Etaanyapi tu karmaani sangam tyaktwaa phalaani cha ;
Kartavyaaneeti me paartha nishchitam matamuttamam.

6. But even these actions should be performed leaving aside attachment and the fruits. O Partha, this is my certain and best belief.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

Niyatasya tu sannyaasah karmano nopapadyate ;
Mohaattasya parityaagastaamasah parikeertitah.

7. Verily the renunciation of obligatory action is not proper ; the abandonment of the same from delusion is declared to be Tamasic.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

Duhkhamityeva yat karma kaayakleshabhayaat tyajet ;
Sa kritwaa raajasam tyaagam naiva tyaagaphalam labhet.

8. He who from fear of bodily trouble abandons action, because it is painful, thus performing a Rajasic abandonment, obtains not the fruit of abandonment.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

Kaaryamityeva yatkarma niyatam kriyatearjuna ;
Sangam tyaktwaa phalam chaiva sa tyaagas saattviko matah.

9. Whatever obligatory action is done, O Arjuna, merely because it ought to be done abandoning attachment and also fruit, that abandonment is regarded as Sattvika (pure).

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

Na dweshtyakushalam karma kushale naanushajjate ;
Tyaagee sattvasamaavishto medhaavee chchinnasamshayah.

10. The abandoner pervaded by purity, intelligent and with doubts cut asunder, hates not a disagreeable work nor is he attached to an agreeable one.

न हि देहभृता शक्यं त्यक्तु कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

Na hi dehabhritaa shakyam tyaktum karmaanyasheshatah ;
Yastu karmaphalatyaagi sa tyaageetyabhidheeyate.

11. Verily, it is not possible for an embodied being to abandon actions entirely ; but he who relinquishes the fruits of actions is verily called a relinquisher.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

Anishtamishtam mishram cha trividham karmanah phalam ;
Bhavatyatyaaginaam pretya na tu sannyaasinaam kwachit.

12. The threefold fruit of action, evil, good and mixed, accrues after death to non-abandoners, but never to abandoners.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

Panchaitaani mahaabaaho kaaranaani nibodha me ;
Saankhye kritaante proktaani siddhaye sarvakarmanaam.

13. Learn from Me, O Mighty-armed, these five causes as declared in the Sankhya system for the accomplishment of all actions.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥

Adhishthaanam tathaa kartaa karanam cha prithagvidham ;
Vividhaashcha prithakcheshtaa daivam chaivaatra panchamam.

14. The seat or body, the doer, the various senses, the different functions of various sorts, and the presiding deity also, the fifth.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

Shareeravaangmanobhiryat karma praarabhate narah ;
Nyaayyam vaa vipareetam vaa panchaite tasya hetavah.

15. Whatever action a man performs by his body, speech and mind - whether right or the reverse - these five are its cause.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

Tatraivam sati kartaaramaatmaanam kevalam tu yah ;
Pashyatyakritabuddhitwaanna sa pashyati durmatih.

16. Now, such being the case, verily he who - owing to untrained understanding - looks upon his Self, which is isolated, as the agent, he of perverted intelligence sees not.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१७॥

Yasya naahamkrito bhaavo buddhiryasya na lipyate ;
Hatwaapi sa immaanlokaan na hanti na nibadhyate.

17. He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil) though he slays these people, he slayeth not nor is he bound (by the action).

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

Jnaanam jneyam parijnaataa trividhaa karmachodanaa ;
Karanam karma karteti trividhah karmasangrahah.

18. Knowledge, the knowable and the knower form the threefold impulse to action ; the organ, the action, the agent, form the threefold basis of action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥

Jnaanam karma cha kartaa cha tridhaiva gunabhedatah ;
Prochyate gunasankhyaane yathaavacchrinu taanyapi.

19. Knowledge, action and actor are declared in the science of Gunas (Sankhya philosophy) to be of three kinds only, according to the distinction of Gunas ; hear them also duly.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

Sarvabhooteshu yenaikam bhaavamavyayameekshate ;
Avibhaktam vibhakteshu tadjnaanam viddhi saattvikam.

20. That which one sees the one indestructible Reality in all beings, unseparated in the separated - know thou that knowledge as Sattvic (pure).

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

Prithaktwena tu yajjnaanam naanaabhaavaanprithagvidhaan ;
Vetti sarveshu bhooteshu tajjnaanam viddhi raajasam.

21. But that knowledge which sees in all beings various entities of distinct kinds as different from one another, know thou that knowledge as Rajasic.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

Yattu kritsnavadekasmin kaarye saktamahaitukam ;
Atattwaarthavadalpam cha tattaamasamudaahritam.

22. But that which clings to one single effect as if it were the whole, without reason, without foundation in truth, and trivial, that is declared to be Tamasic (dark).

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

Niyatam sangarahitam araagadweshatah kritam ;
Aphalaprepsunaa karma yattatsaattwikamuchyate.

23. An action which is ordained, which is free from attachment, which is done without love or hatred by one not desirous of the fruit, that action is declared to be Sattvic (pure).

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

Yattu kaamepsunaa karma saahankaarena vaa punah ;
Kriyate bahulaayaasam tadraajasamudaahritam.

24. But that action which is done by one longing for desires, or again with egoism, or much effort, that is declared to be Rajasic (passionate).

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥

Anubandham kshayam himsaamanavekshya cha paurusham ;
Mohaadaarabhyate karma yattat taamsamuchyate.

25. That action which is undertaken from delusion without regarding the consequence, loss, injury and ability, that is declared to be Tamasic (dark).

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

Muktasangonahamvaadi dhrityutsaahasamanvitah ;
Sidhyasidhyornirvikaarah kartaa saattvika uchyate.

26. An agent who is free from attachment, non-egoistic, endued with firmness and enthusiasm, and unaffected in success and failure, is called Sattvika (pure).

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

Raagee karmaphalaprepsurlubdho himsaatmakoshuchih ;
Harshashokaanvitah kartaa raajasah parikeertitah.

27. Passionate, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an agent is said to be Rajasic (passionate).

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

Ayuktah praakritas stabdhas shatho naishkritikolasah ;
Vishaadee deerghasootree cha kartaa taamasa uchyate.

28. Unsteady, vulgar, unbending, cheating, malicious, lazy, desponding and procrastinating, such an agent is said to be Tamasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥२९॥

Buddherbhedam dhriteshchaiva gunatastrividham shrinu ;
Prochyamaanamasheshena prithaktwena dhananjaya.

29. Hear thou the threefold division of intellect and firmness according to the qualities, as I declare them fully and distinctly, O Dhananjaya.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ।।३०।।

Pravrittim cha nivrittim cha karyaakarye bhayaabhaye ;
Bandham moksham | cha yaa vetti buddhis saa paartha saattvikee.

30. That which knows the paths of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation that intellect is Sattvic (pure), O Partha.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ।।३१।।

Yayaa dharmamadharmam cha kaaryam chaakaaryameva cha ;
Ayathaavat prajaanaati buddhis saa paartha raajasee.

31. That by which one wrongly understands Dharma and Adharma and also what ought to be done and what ought not to be done, that intellect, O Partha, is Rajasic (passionate).

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ।।३२।।

Adharmam dharmamiti yaa manyate tamasaavritaa ;
Sarvaarthaan vipareetaanshcha buddhis saa paartha taamasee.

32. That which, enveloped in darkness, sees Adharma as Dharma and all things perverted, that intellect, O Partha, is Tamasic (dark).

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ।।३३।।

Dhrityaa yayaa dhaarayate manahpraanendriyakriyaah ;
Yogenaavyabhichaarinyaa dhritis saa paartha saattvikee.

33. The unwavering firmness by which, through Yoga, the functions of the mind, the Prana and the senses are restrained, that firmness, O Partha, is Sattvic (pure).

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङक्षी धृतिः सा पार्थ राजसी ॥३४॥

Yayaa tu dharmakaamarthaan dhrityaa dhaarayatearjuna ;
Prasangena phalaakaankshee dhritis saa paartha raajasee.

34. But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holds fast to Dharma (duty), desire and wealth, that firmness, O Partha, is Rajasic (passionate).

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

Yayaa swapnam bhayam shokam vishaadam madameva cha ;
Na vimunchati durmedhaa dhritis saa paartha taamasee.

35. That by which a stupid man does not abandon sleep, fear, grief, despair, and also conceit, that firmness, O Partha, is dark.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥

Sukham twidaaneem trividham shrinu me bharatarshabha ;
Abhyaasaadramate yatra duhkhaantam cha nigacchati.

36. And now hear from me, O Lord of the Bharatas, of the threefold pleasure in which one rejoices by practice and surely comes to the end of pain.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

Yattadagre vishamiva parinaamemritopamam ;
Tatsukham saattvikam proktamaatmabuddhiprasaadajam.

37. That which is like poison at first but in the end like nectar, that pleasure is declared to be Sattvic, born of the purity of one's own mind due to Self-realisation.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

Vishyendriyasamyogaadyattadagremritopamam ;
Parinaame vishamiva tatsukham raajasam smritam.

38. That pleasure which arises from the contact of the sense-organ with the object, at first like nectar, in the end like poison, that is declared to be Rajasic.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

Yadagre chaanubandhe cha sukham mohanamaatmanah ;
Nidraalasyapramaadottham tattaamasamudaahritam.

39. That pleasure which at first and in the sequel is delusive of the Self, arising from sleep, indolence, and heedlessness, that pleasure is declared to be Tamasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

Na tadasti prithivyaam vaa divi deveshnu vaa punah ;
Sattvam prakritijairmuktam yadebhis syaattribhirgunaih.

40. There is no being on earth, or again in heaven among the Devas (Gods) that is liberated from these three qualities, born of Prakriti (matter).

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ।।४१।।

Braahmanakshatriyavishaam shoodraanam cha parantapa ;
Karmaani pravibhaktaani swabhaavaprabhavairgunaih.

41. Of Brahmanas, Kshatriyas and Vaishyas, as also of Sudras, O Parantapa, the duties are distributed according to the qualities born of their own nature.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ।।४२।।

Shamo damastapas shaucham kshaantiraarjavameva cha ;
Jnaanam vijnaanamaastikyam brahmakarma swabhaavajam.

42. Serenity, self-restraint, austerity, purity, forgiveness, and also uprightness, knowledge, realisation, belief in God are the duties of the Brahmanas, born of their own nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।।४३।।

Shauryam tejo dhritirdaakshyam yuddhe chaapyapalaayanam ;
Daanameeshwarabhaavashcha kshaatram karma swabhaavajam.

43. Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity and lordliness are the duties of the Kshatriyas, born of their own nature.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ।।४४।।

Krishigorakshyavaanijyam vaishyakarma swabhaavajam ;
Paricharyaatmakam karma shoodrasyaapi swabhaavajam.

44. Agriculture, cattle-rearing and trade are the duties of the Vaishyas, born of (their own) nature ; and action consisting of service is the duty of Sudras, born of (their own) nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ।।४५।।

Swe swe karmanyabhiratas samsiddhim labhate narah ;
Swakarmaniratas siddhim yathaa vindati tacchrinu.

45. Devoted each to his own duty, man attains perfection. How engaged in his own duty, he attains perfection, that hear.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।।४६।।

Yatah pravrittirbhootaanaam yena sarvamidam tatam ;
Swakarmanaa tamabhyarchya siddhim vindati maanavah.

46. From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, man attains perfection.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ।।४७।।

Shreyaanswadharmo vigunah paradharmaatswanushthitat ;
Swabhaavaniyatam karma kurvannaapnoti kilbisham.

47. Better is one's own duty (though) destitute of merits, than the duty of another well-performed. He who does the duty ordained by his own nature incurs no sin.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ।।४८।।

Sahajam karma kaunteya sadoshamapi na tyajet ;
Sarvaarambhaa hi doshena dhoomenaagnirivaavritaah

48. One should not abandon, O Kaunteya, the duty to which one is born, though faulty ; for, all undertakings are enveloped by evil, as fire by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

Asaktabuddhis sarvatra jitaatmaa vigatasprihah ;
Naishkarmyasiddhim paramaam sannyaasenaadhigacchati.

49. He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he by renunciation attains the supreme state of freedom from action.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

Siddhim praapto yathaa brahma tathaapnoti nibodha me ;
Samaasenaiva kaunteya nishthaa jnaanasya yaa paraa.

50. How he who has attained perfection reaches Brahman (the eternal), that in brief do thou learn from Me, O Kaunteya, that supreme state of knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

Buddhyaa vishuddhayaa yukto dhrityaatmaanam niyamya cha;
Shabdaadeenvishayaanstyaktwaa raagadweshau vyudasya cha.

51. Endued with a pure intellect, controlling the Self by firmness, relinquishing sound and other objects and abandoning attraction and hatred ;

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

Viviktasevee laghwaashee yatavaakkaayamaanasah ;
Dhyaanayogaparo nityam vairaagyam samupaashritah.

52. Dwelling in solitude, eating but little, speech body and mind subdued, always engaged in meditation and concentration, taking refuge in dispassion ;

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ।।५३।।

Ahamkaaram balam darpam kaamam krodham parigraham ;
Vimuchya nirmamas shaanto brahmabhooyaaya kalpate.

53. Having abandoned egoism, strength, arrogance, desire, anger, covetousness, free from the notion of 'mine' and peaceful, he is fit for becoming Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ।।५४।।

Brahmabhootah prasannaatmaa na shochati na kaankshati;
Samas sarveshu bhooteshu madbhaktim labhate paraam.

54. Becoming Brahman, serene in the Self, he neither grieves nor desires ; the same to all beings, he obtains supreme devotion to Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ।।५५।।

Bhaktyaa maamabhijaanaati yaavanyashchaasmi tattwatah;
Tato maam tattwato jnaatwaa vishate tadanantaram.

55. By devotion he knows Me in truth, what and who I am ; then having known Me in truth, he forthwith enters into the Supreme.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ।।५६।।

Sarvakarmaanyapi sadaa kurvaano madvyapaashrayah ;
Matprasaadaadavaapnoti shaashwatam padamavyayam.

56. Doing all actions always, taking refuge in Me, by My grace he obtains the eternal indestructible state or abode.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ।।५७।।

Chetasaa sarvakarmaani mayi sannyasya matparah ;
Buddhiyogamupaashritya macchittas satatam bhava.

57. Mentally renouncing all actions in Me, having Me as the highest goal, resorting to the Yoga of discrimination do thou ever fix thy mind in Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ।।५८।।

Macchittas sarvadurgaani matprasaadaat tarishyasi ;
Atha chettwamahankaaraanna shroshyasi vinankshyasi.

58. Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles ; but if from egoism thou wilt not hear Me, thou shalt perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ।।५९।।

Yadahankaaramaashritya na yotsya iti manyase ;
Mithyaisha vyavasaayaste prakritistwaam niyokshyati.

59. If filled with egoism, thou thinkest 'I will not fight' vain is this, thy resolve, nature will compel thee.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ।।६०।।

Swabhaavajena kaunteya nibaddhas swena karmanaa;
Kartum necchasi yanmohaat karishyasyavashopi tat.

50. O son of Kunti, bound by thy own Karma (action), born of thy own nature, that which from delusion thou wishest not to do, even that thou shalt do helplessly.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

Ishwaras sarvabhootaanaam hriddeshearjuna tishthati ;
Bhraamayan sarvabhootaani yantraaroodhaani maayayaa.

61. The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power to revolve as if mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

Tameva sharanam gaccha sarvabhaavena bhaarata ;
Tatprasaadaatparaam shantim sthaanam praapsyasi śhaash-watam.

62. Fly unto Him for refuge with all thy being, O Bharata ; by His grace thou shalt obtain supreme peace (and) the Eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

Iti te jnaanamaakhyaatam guhyaadguhyataram mayaa ;
Vimrishyaitadasheshena yathechchasi tathaa kuru.

63. Thus has wisdom, more secret than secrecy itself, been declared unto thee by Me ; having reflected over it fully, then act thou as thou wishest.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

Sarvaguhyatamam bhooyas shrinu me paramam vachah ;
Ishtosi me dridhamiti tato vakshyaami te hitam.

64. Hear thou again My supreme word, most secret of all ; because thou art dearly beloved of Me, therefore I will tell thee what is good.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

Manmanaa bhava madbhakto madyaajee maam namaskuru ;
Mamevaishyasi satyam te pratijaane priyosi me.

65. Fix thy mind on Me, be devoted to Me, sacrifice to Me, bow down to me. Thou shalt come even to Me ; truly do I promise unto thee (for) thou art dear to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

Sarvadharmaan parityajya maamekam sharanam vraja;
Aham twaa sarvapaapebhyo mokshayishyaami maa shuchah.

66. Abandoning all duties, take refuge in Me alone ; I will liberate thee from all sins ; grieve not.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

Idam te naatapaskaaya naabhaktaaya kadaachana ;
Na chaashushrooshave vaachyam na cha maam yobhyasooyati.

67. This is never to be spoken by thee to one who is devoid of austerities or devotion, nor to one who does not render service or who desireth not to listen, nor to one who cavils at Me.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

Ya imam paramam guhyam madbhakteshvabhidhaasyati ;
Bhaktim mayi paraam kritwaa maamevaishyatyasamshayah.

68. He who with supreme devotion to Me will teach this supreme secret to My devotees, shall doubtless come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ।।६९।।

Na cha tasmaanmanushyeshu kashchinme priyakrittamah;
Bhavitaa na cha me tasmaadanyah priyataro bhuvi.

69. Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ।।७०।।

Adhyeshyate cha ya imam dharmyam samvaadamaavayoh;
Jnaanayajnena tenaahamishtas syaamiti me matih.

70. And he who will study this sacred dialogue of ours, by him I shall have been worshipped by the sacrifice of wisdom, such is my conviction.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ।।७१।।

Shraddhaavaananasooyashcha srinuyaadapi yo narah;
Sopi muktas shubhaanlokaanpraapnuyaatpunyakarmanaam.

71. The man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ।।७२।।

Kacchidetacchrutam paartha twayaikaagrena chetasaa;
Kacchidajnaanasammohah pranashtaste dhananjaya.

72. Has this been heard, O Son of Pritha, with one-pointed mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

Arjuna uvaacha

Nashto mohas smritirlabdhaa twatprasaadaanmayaachyuta ;
Sthitosmi gatasandehah karishye vachanam tava.

73. Arjuna said :

Destroyed is my delusion as I have gained my memory (knowledge) through Thy grace, O Achyuta. I am firm, my doubts are gone. I will do according to Thy word.

संजय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

Sanjaya uvaacha

Ityaham vaasudevasya paarthasya cha mahaatmanah ;
Samvaadamimamashraushamadbhutam romaharshanam.

74. Sanjaya said :

Thus I have heard this wonderful dialogue between Vasudeva and the high-souled Partha, which causes the hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥

Vyaasaprasaadaacchrutavaanetadguhyamaham param ;
Yogam yogeshwaraat krishnaat saakshaat kathayatas swayam.

75. Through the grace of Vyasa I have heard this supreme and most secret Yoga direct from Krishna, the Lord of Yoga, Himself declaring it.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

Raajan samsmritya samsmritya samvaadamimamadbhutam ;
Keshavaarjunayoh punyam hrishyaami cha muhurmuhuh.

76. O King, remembering, remembering this wonderful and holy dialogue between Kesava and Arjuna I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥७७॥

Taccha samsmritya samsmritya roopamatyadbhutam hareh ;
Vismayo me mahaan raajan hrishyaami cha punah punah.

77. And remembering, remembering, also that most wonderful form of Hari, great is my wonder, O king ; and I rejoice again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

Yatra Yogeshwarah krishno yatra paartho dhanurdharah;
Tatra shreervijayo bhootirdhruvaa neetirmatirmama.

78. Wherever is Krishna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm policy ; such is my conviction.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ॥१८॥

Thus ends the glorious Upanishads of the Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna the eighteenth discourse entitled :

"THE YOGA OF LIBERATION BY RENUNCIATION."

HARI OM TAT SAT

OM SANTI, SANTI, SANTI !!

OM

ॐ

गीता-स्तव

जय भगवद्गीते, जय भगवद्गीते ।
हरि-हिय-कमल-विहारिणि सुन्दर सुपुनीते ।।

कर्म सुकर्म-प्रकाशिनि, कामासक्तिहरा
तत्त्वज्ञान-प्रकाशिनि, विद्याब्रह्मपरा ।।जय।।

निश्चल-भक्ति-विधायिनि निर्मल मलहारी
शरण रहस्य प्रदायिनि सबविधि सुखकारी ।।

रागद्वेष विदारिणि कारिणि मोद सदा
भवभय-हारिणि तारिणि परमानन्दप्रदा ।।

आसुर-भाव विनाशिनि, नाशिनितमरजनी
दैवी सद्गुण-दायिनि हरि रसिका सजनी ।।

समता-त्याग-सिखावनि, हरि मुख की वाणी
सकल-शास्त्र की स्वामिनि श्रुतियों की राणी ।।

दया-सुधा बरसावनि, मातु ! कृपा कीजे
हरि पद प्रेम-दान कर अपना कर लीजै ।।

ॐ

गीता आरति

ॐ जय गीते माता, ॐ जय गीते माता
अखिल विश्व की त्राता सुख संपति दाता ।।

वेद-ब्रह्म की वाणी, ज्ञानामृत-धारा
प्रथम-सूर्य ने तुझको, हृदय कमल में धरा ।।

फिर क्रम से मनु, इक्ष्वाकु और ऋषियों न जाना
जनकादि राजों ने तुझको सन्माना ।।

तू अव्यय अविनाशी – सतचित-आनन्दा
तेरा रूप अलौकिक, सुन्दर सानन्दा ।।

तू दुर्गा, तू लक्ष्मी, तू ही सरस्वती
तेरी शरण जो आते वे पाते सुपती ।।

तू नदियों में गंगा, सतियों में सीता
मंत्रों में गायत्री, ग्रंथों में गीता ।।

हे जगदम्बे! तूने अगणित वीर जने
तूने बनकर काली, अगणित असुर हने ।।

योग, यज्ञ, जप, तप का तुझमें ज्ञान भरा
कर्म धर्म विद्या का है विज्ञान धरा ।।

शौर्य, धैर्य, शम, दम, तू सिखा रही गीते
तेरा ही अमृत पी, अर्जुन रण जीते ।।

'ब्रह्मानंद' विनय यह, मातु कृपा कीजे
प्रभुप्रिय, देश-धर्म की भक्ति हमें दीजे ।।

STORY OF SWAMI SIVANANDA

Sivananda has revived the Yoga culture.

SIVANANDAN PRASAD, *Law Minister, Patna.*

Sivanandashram is beautiful not on account of Ganges and Himalayas, but on account of the presence of Swami Sivananda.

BROGUES ROGER, *London.*

Sivananda's books are found in all corners of the world.

KAILASH CHANDRA, *S.D.M., Dehra Dun.*

My wife Sri Hugette never sang Kirtan before the public, before anybody. Now Swami Sivananda asked her to sing a Kirtan. She sang, "Haribol Hari Bol, Hari Hari Bol; Radha Madhava Govinda Bol." It is indeed a miracle.

JEAN HERBERT, *Geneva.*

Swami Sivananda's books are widely studied in all parts of the world. The whole world is benefited by his writings. GANESH DUTT GOSWAMI, *New Delhi.*

Prof. Burtt said, "I was highly benefited by my stay in Sivanandashram."

There is synthesis in Sivanandashram. Sivananda marches with the time. The inmates are busy like bees.

Mother has got very warm feelings for Sivananda.

Prof. INDRA SEN, M.A., PH.D., *Sri Aurobindo Ashram.*

After returning from Sivanandashram, Dr. Vasanta, my sister, is absolutely free from Asthma. Saroja was nervous in the exam. hall. She kept Sivananda's picture in front of her, drew inspiration and strength and answered her papers nicely. Our whole family takes Sivananda as our spiritual guide.

INDU BEN, *Bombay.*

Whenever I am in difficulty, I think of Sivananda, the difficulty at once passes away. I get his Darshan. He advises me. I feel his presence. I get instructions. I get telepathic messages.

MRS. A. K. SINHA, *Patna.*

Sivananda has contributed a great deal to the peace of the world.

SRI A. K. SINHA, *Retd. Inspector-General of Police, Patna.*

I travelled much in quest of peace. I found peace only in Sivanandashram.

JUSTICE HIRWAY, *Gwalior.*

I travelled throughout India to find peace. I found peace only in Sivanandashram.

CHAITANYA DEV, *Hyderabad.*

I drew inspiration and immense strength from Sivananda in his presence. His books have gone to all corners of the world. He is doing tremendous spiritual work. Sivananda is receiving a large number of visitors and running a very big institution. How he is able to write so many books ! This is a wonder. When does he find time to write ? His manuscripts should be preserved. He is doing wonderful work through the Divine Life Society and the Yoga-Vedanta Forest University.

SRIMATI RAMESHWARI NEHRU, *New Delhi.*

I have studied many books of Sivananda on Yoga, in London. I was very much benefited. The whole world knows him. The whole world is filled with his precious books.

SIR PAUL DUKES, K.B.E., *Johannesburg.*

The priceless treasure, the sacred locket will continue to make holy my neck till the very last and I am also sure it will help a lot to relieve my mental agony. I really don't know how to thank you for the holiest, loveliest locket with my

Gurudev's picture. I cannot repay you for your infinite kindness in any way. I have no words adequate to paint my mental condition. I am waiting most impatiently for the blessed, auspicious, holiest, happiest day — the 8th September. SRI SIVANANDA-SOBHA, *Dehra Dun.*

I am communing with Pujya Swami Sivanandaji constantly ever since I have come here. His writings in various publications are my daily companions in a new place like this. I was very much attracted by the idea of building a Kutir there. How nice it should be if everyone has a small Kutir there! My next visit will be a longer one at the Lotus Feet of Dear Swamiji.

Swamiji's work is nothing else than the work of Divine itself. It has to spread out. I am sure Chinese people will not lag behind in receiving the beacon-Light which Swamiji constantly radiates. I have always felt *that words are short to glorify the chosen Guru of many. I think silence is eloquent to adore him.*

In this last one month, *many a time in the early hours of the morning I have walked with Swamiji in the orchard of my heart. I have sat in silence before him and I have talked to him without words. I have also delivered many speechless discourses before small gatherings of my Chinese friends, telling them all about the great spiritual laboratory situated at the scenic spot of India where great scientists work unostentatiously under a great Guide, where all religions have found a place to meet, all Yogas are synthesised. I have written many articles without pen and paper and without any script. I do not know how they have flown on the plate of my heart. I have not forgotten those two memorable days spent in the serene atmosphere of peace and bliss.* I still carry the atmosphere with me. *Swamiji is also a great Buddhist.* For him every religion is his own. I remain Swamiji's loving child,

SRI N. C. PATEL, *Hong Kong, China.*

Many thanks for your kind letter. There is no day I would not think of you and my goal. I am very grateful for your mercy. May God bless you and your work.

SRI HELLA HELLER, *Treibach, Austria.*

I never part with you. Day and night I am conscious of the contact and this makes me happy and strong. What a boon, what Divine Grace to have met you! Though being far away, I have no sense of loss or separation. I used to shun this kind of occupation, strenuous mental work. I no longer object to it. *OM is accompanying and helping me and a means of purifying the world. Not being master of circumstances, I just have to "adapt, adjust, accommodate."* I daily meditate from 4 to 5 a.m. and do 30 minutes Hatha Yoga exercises afterwards. These hours are the quintessence, strength and joy of my daily life. May they also work out for Winterthur and the whole world. Heartiest thanks for your precious letter. I keep on reflecting what you mean by saying that Ganges and Himalayas are in my heart. May I become one with all, like you . . . . I kiss your hands and feet in bliss and gratitude.

SRI OMKARA (MRS. HERRMANN), *Winterthur, Switzerland.*

Really Africa is dark because I never came across such a Divine Life Society nor anybody else ever told me about the good mission of the society. I am writing to a big person like you. I really do not know how to express my joy at writing this letter. Please favour me with your blessings in your letter and guide me to a good path where a human being should always go.

SRI BHARAT SINGH J. GOHIL, *Nakuru, Kenya, E. Africa.*

Since a long time, I am very much interested on all Yoga practices, but I could not find the right books, only translations by people who make only a business to their own profit with this knowledge without to guide the disciples on the right path to God. They write and teach only the outward exercises, but they do not guide us to the inward Self, and that way one stays always in the same place.

You write, you will guide me and take care of my progress. This is very amiable and kindly from you and I am glad over it. But one of the important spiritual instruction is, to have an unwavering faith in God and to the Guru.

And I have a Guru. And my greatest joy is to see that all your teachings, which I have read till now, are the same as I receive through my Guru. Only, *my Guru is not in this world, he is invisible for me, but he does speak to me and is very severe but also kindly. He said kind words of acknowledgement over you and your work. Your 32 points of Sadhana Tattwa and the 60 short articles " Guide to Sadhaks " are very good and easily intelligible and a confirmation for me in the teachings.* You have spoken your goodness and your love out the lines in your letter and I thank you very much and also for your best wishes.

SRI EFRIEDE SCHORG, *Vienna, Austria.*

Joyfully moved over your dear letter. I thank you heartily. Praiseworthy is this service for God through this unity of the Religions for which you have devoted yourself and sent out the messages to all continents. I will understand and work out your principles and teachings, which you have given and I feel I am one with you in this aspiration of the eternal Love of God.

SRI LEOPOLD HAIDER, *Enzenreith, Vienna, Austria.*

Revered Gurudev, You are Goodness. You spend out your fullness and take no reward. You are patience. You wait and thousand years are like one day for you. *You come, you light on the way, Guruji. I may write down this wonderful name. Jesus Christ, Maria, God, Mother you are.* I feel heavy and cannot change the state. All lie in your hand. But as you will, so shall happen. Many thanks for the valuable book : *Yoga for the West,* and two photos of yourself. I kiss the seam of your garment. So many people know you and have the wish to come in contact with you. Yesterday I got the beautiful Birthday gift, a Photo from my revered Guru. Guruji, *it is two years since I got the Light of the Supreme Lord. Let me thank in deed. You know all Guruji.* I am happy, *your face is free from the expression of pain and radiates solace and indescribable peace.* Guruji, I am your *little hand-maid* but I wish to be merely an *instrument in your hand.* Please, let me experience one day the joy of laying my hand on that

place over which your feet go. Yes, it is *Bliss* to be Your Child.

SRI BARBARA MAYER, *Mindelheim, Germany.*

In the whole world, there are people turning their eyes towards You and longing for Your words. I am one of them. Just to be guided by you to have a burning aspiration and a free will. When I am absorbed in Your ways of thinking, in my learning, I feel happy and it is not difficult to bear my fate. Honourable Guru, I am sending you my Photo. It should interpret my deep reverence and thankfulness to you. Please give me your blessings.

SRI ANNA CHLOUPKOVA, *Praha, Czechoslovakia.*

I have been receiving your letters, *thought-provoking* and *soul-elevating publications* from time to time. These publications have brought *about a revolution in my heart and I am glad to inform you that I am on the verge of becoming a Sannyasi.* O Swamiji, my heart will swell with joy if I can only receive a word from you. Please Swamiji focus your spiritual dynamo towards me. I am young and inexperienced in this life. I may be tempted. Please endow me with the necessary teaching to become like rubber so that if anything attacks me, it will simply bump off. What is the use of my living if I do not know *Myself*? Please quench my thirst with nectar. I beseech Thee, O Swamiji, do send the necessary instructions for the realisation of the Self. Swamiji, *you have kindled the flame of spirituality in me* and for this *I cannot repay thee*, but I can surely enshrine you in the chambers of my heart. Do you know this, Swamiji ? *Your blessings are falling like rain upon me.* I feel very happy *and peaceful.*

SRI HARI RAM KESHAV MAHARAJ, *Trinidad, B.W.I.*

Through the Grace of the Almighty Lord, I am blessed with some of your *lovely books which have changed my nature.* I am very thankful to Thy Holiness.

SRI G. BHAGWAN, *Hong Kong, China.*

My best wishes to you and grateful thanks for the *beautiful picture* you have sent me. It is wonderful. It is the *finest gift I have ever had.* My wife says, what a lovely picture of you it is. It *seems so life-like.* Your kindness makes me humble. You are my strength and guide, to think of you helps me in this jungle of life.

SRI WILLIAM ATHERTON, *Cheshire, England.*

Most revered Beloved Swamiji,
Thank you for your most kind letter. The great attention given to my Programme and your encouragement gives me renewed strength.

SRI SIVANANDA SUSHILA, *Montreal, Canada.*

My most heartfelt thanks for your deeply appreciated letter. It was a great surprise for me to get your message. Thank you again, dear Master, I am most grateful for your publications.

SRI KUNTJUNG, *Jogya, Indonesia.*

Thanks so much for the coloured picture of yours and the parcel of books you sent to me. I rejoiced very much. But I am waiting so much to get a letter from yourself. I am sending a contribution for your wonderful work. I am happy to help the Mission a little and to thank you with it.

SRI HILDE DRESSEL, *Reutlingen, Germany.*

I know you, in your great wisdom, can help me to right a great wrong. I know you would understand and help me.

SRI VIOLET BRADDON, *Wollahra, Australia.*

Your well-being *is now much more important to me than my own for my life comes from You. More than* 14 *days this month, I felt I was abandoned by you and there was no life and no Joy. In my meditation room I feel sometimes Your Presence so lively.* Perhaps now my Guru would cross this vast space from India to France with etheric wings and might give His so-desired Darshan to give me courage.

SRI RUTH MALAMAIRE, *Simiane, France.*

It is with great happiness that I received your kind letter Those words : " I will guide you " made me most grateful to be able to receive the privilege of your guidance. If I may, I will call you my " Guru". I hope that I may with time learn the higher things of life from your goodself. I am not yet confirmed in any particular religion. I shall be listening to your instructions. I feel that I am ready to be worthy of being guided. —SRI HEE YEE, *Hawaii, U.S.A.*

I was so happy to receive the lovely books which arrived this morning. I deeply appreciate your kindness. Thank you with all my heart. I am sure I shall gain much help and inspiration. When I opened your book : *Light, Power and Wisdom*, I found one of *your Photographs marking a most appropriate message for me.* The message was : "*Give up attachment*" and your wise advice concerning this made me think a lot. I do realize how necessary it is to give up attachment. I fully realize that this attachment is wrong, that it is based on selfishness as you point out and there is also a longing to be loved in return. I also thank you, Beloved Guruji, for the two photographs—they are beautiful and I shall treasure them always. I shall take *one with me wherever I go and the other I shall keep in my meditation corner.*

SRI LORNA RETIEF, *Johannesburg, S. Africa.*

You have always been so wonderfully kind. I assure you of my gratitude for all you have done for me and for so many in the past, as well as for all the continuing help that you are so wonderfully rendering to all mankind.

SRI J. G. PHELPS STOKES, *New York, U.S.A*

May your work prosper and truth spread.

SRI ERNEST MOHR, *New York, U.S.A.*

First, I want to thank you for the privilege of being your pupil. I am studying your books and finding enlightenment. I look often at the Photos of yourself you so kindly sent me. Somehow it reminds me of my mother.

SRI HARRIET EMERY, *Atherstone, England.*

I got in such a blissful and thankful state of mind when receiving your wonderful letter. How strengthening and inspiring your letters are! I cannot really find words for expressing my gratefulness to you. Well, it stands up to me to do the right type of Sadhana by the Grace of God. Your article : *The Voice of Jesus* in the Divine Life Magazine is wonderful and instructive. Then I read your other books but continuously I return to *God-realisation.* I am pondering much on your letter on doing the right type of Sadhana: the last remark in your letter is wonderful.

SRI V. RING ANDERSON, *Vindeby, Denmark.*

I would greatly appreciate if you be kind enough to send me your fine Magazine : The Divine Life for one year.

SRI M. B. SARYAN, *California, U.S.A.*

I am begging you. I am bowing and kissing thy feet. Please help me, save me, please. You are the only one now to look after me.

SRI ACOTY, *Enmore, D.L.S. British Guiana.*

Swamiji, you are the right person to advise and direct me in an hour of need and difficulty. I want your saintly advice soon. Swamiji, you are nearer to God than myself. So I request you to kindly pray for a few minutes for my good health, peace of mind, successful training and safe return to India. I am most eagerly waiting to see you at your Ashram after my return to India.

SRI R. NAGARAJAN, *Vanersborg, Sweden.*

I wish to thank you from the bottom of my heart for the spiritual strength I have gained through reading your books.

SRI PATRICIA A. PRICE, *New South Wales, Australia.*

For my Sat-sang, I continue to read Your Holiness' most illuminating works. Also I do Tratak on Your Photos, and that of Sri Krishna. During the nights, I keep vigil, I surround myself with the Photos of Swamiji. I feel your presence most intensely then. I keep steady in my Sadhana. *New*

sublime visions come to my mind during meditation and Japa. My youngest brother writes to me very *enthusiastically as to the experience he is having after reading your works.*

Sri Susano Oritz, *Mayaquez, Puerto Rico.*

Your Holiness' kind blessing entering through the tips of fingers like a magnet current for which your child is very thankful and bowing at your Holiness' sacred Feet again and again.

Sri B. Arjan, *Kowloon, Hong Kong.*

I am grateful to you for writing to me, so please accept my cordial thanks for the booklets, Magazines sent to me. When I have read them, I pass them on to small groups, hoping the ' seed ' will bear fruit from their perusal and reflections. I thoroughly enjoy reading those ' pocket ' editions which I carry with me, and when I meet those who are sympathetic in every way, I show them your books and discuss your ideas expressed. May you be spared for many years in this physical body.

Sri Ernest Deslandes, *London.*

Greetings . May the Lord's blessing rest on you and your work. I write to you in connection with a difficulty for which I can find no solution. I take refuge in my faith in you by writing this. Much light on the path have we received from you ; we thank you.

Sri S. J. Barnard, *Pretoria, S Africa.*

After reading, my Guruji, some of your books, I have become Vegetarian. I do not smoke nor drink any liquor.

Sri Vishnu T. Daswani, *Kowloon, Hong Kong.*

I am overjoyed to receive Thy kind letter. Though all thy letters are very kind and encouraging, this particular letter was so kind that while reading, tears came from my eyes. Thy Holiness arranged special Puja in the Mandir for my welfare. Thy Holiness is very kind. Always thirsty of thy blessings,

Sri Kanayo, *Hong Kong, China.*

I thank you very much indeed for your "*Integral Yoga*" and the other two gift books, received today. I thought that the book *Integral Yoga* was written by Your Holiness, before I saw it. It is quite good ! The other two books are also quite interesting. On reading your books and booklets, one feels that the essence of the Upanishads, the Agamas, the Gita and the Yoga Sutras, is given us in different forms, under different headings, in a manner easy to understand. They are sure to bring about a good deal of spiritual awakening in thousands of minds.

M. V. YOGI, *C. E. Wing, C.M.E. Kirkee, Poona.*

I have practised the Asanas according to the instructions laid down in your book, YOGIC HOME EXERCISES, and they have in fact improved me ; though having a diseased body, yet I find a marked improvement. I have no words to thank you for bringing about such a fine piece of work which will really help mankind. Having practised the Asanas and reaped the benefits, my heart is filled with gratitude and reverence for you.

S. P. NIGAM, *Goods Supervisor, N.Ry., Cod. Chiwoki, Dist. Allahabad.*

OUT OF INDIA

A prominent figure in the philosophic field in India is Sri Swami Sivananda, who has founded the Yoga-Vedanta Forest University. His ideas are expressed in "*Spritual Awakener*" and "*Yoga for the West*", which have been published by the University at Sivananda Nagar. These books express the views of a leader who is greatly revered by his followers.

Review copy of the books in "THE WEST AUSTRALIAN" daily of date 2-6-56, Perth, *West Australia.*

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